THE

CANDID PHILOSOPHER:

OR,

FREE THOUGHTS

ON

MEN, MORALS, AND MANNERS.

By Mr. LEWIS, Corrector of the Preſs.

" Slave to no Sect, who takes no private Road,
" But looks through Nature up to Nature's GOD."
POPE.

VOLUME II.

LONDON:

PRINTED FOR J. WILLIAMS, IN FLEET-STREET.

M.DCC.LXX.VIII.

BRITISH MUSEUM

SUBJECTS

TREATED

IN THIS VOLUME.

Page

JUDITH's Killing of Holofernes - - 13

The pernicious Conſequences of Obſtinacy - - 29

The Farmer, and the old Road, a true Story - - 31

The Friends of the Conſtitution, and the King's Friends deſcribed - - - - 33

The Difference between a leaden Scull and a Paper Scull ſhewn 35

Page

A Caution to the Clergy, not to endeavour to explain Myſteries - - - 37

The Abbé REYNALL's Account of the Church of Rome 39

The Voice of Ireland; a Poem. Addreſſed to his Excellency, the Earl of Buckinghamſhire - - - 43

Singularity and Self-Love the Parents of ſome late pretended Diſcoveries in Morals and Religion - - - 62

Men of Pleaſure deſcribed 65

WISDOM OF SOLOMON, an admirable Book - - 70

Authors vindicated; and proved to have an equal Right with other Men to be paid for their Labours - - - 72

A Defence of the Roman Catholics in general, and of thoſe of Ireland in particular - 74

The Partiality, and Intereſtedneſs of Mankind ſhewn. Every one would throw the Burthen from his own Shoulders, and lay it on his Neighbour's - - 77

Re-

Page

Remarkable Inſtances of Juſtice and Mercy - - 79
On the pernicious Tendency of the *Beggar's Opera* - 83
The Advantages of Society diſplayed - - - 85
The univerſal Right of Property defended. Chriſtians have no Right to the Countries they may diſcover - 89, 103
The Manner of taking Poſſeſſion of a new-diſcovered Country 91
Generoſity of the Pope, in giving what was not his own 95
Inconſiſtency of the Greek and Roman Writers ſhewn - 97
Knowledge of Words and Things different - - - 99
How we are to judge of Men *ib.*
The Power of Patriotiſm—— Patriotiſm, like Charity, covers a Multitude of Sins - 101
Further Remarks on Chriſtians ſeizing the Lands and Properties of Infidels - - 103
The perſonal Virtues of a Monarch unable to ſecure him from Contempt, if he will be led blindfold by wicked Miniſters - - - - - 109

Page

We ſhould endeavour to merit, though we may not meet, Succeſs - - - - - 111

On the Abſurdity of pinning our Faith on another Perſon's Sleeve - - - 112

Character of a Work that gained the Lord Lieutenant's Prize in 1778 - - - 115

HENRY IV of France, and WILLIAM III of England compared - - 116

The tyrannic Tempers of Tradeſmen treated - - 122

Anecdote of Dr. JOHNSON and Mr. OSBORNE - - 123

Brief Account of the Origin of Evil - - 124

On the Piety of Pyrates, and their Preſents to Popiſh Prieſts 125

Beggary and Idleneſs encouraged, by the heavy Taxes laid on the Induſtrious - - 127

On the many and evil Effects of Acts of Inſolvency - 130

Senators ſhould be cautious of cancelling Debts not due to themſelves - - *ib.*

Page

BONIFACE to PHILIP, and PHILIP to BONIFACE - 132
The Eloquence and Sublimity of the ſacred Writings diſplayed - - - 134
The ſlaviſh Spirit of the Hero of a Counter ſhewn - - 140
Remarks on the Form of Matrimony in the Common-Prayer Book - - - 142
The Meaning of a Huſband's worſhipping his Wife with his *Body* - - 147
Celibacy of the Roman Clergy proved to be repugnant to Scripture and to Reaſon 149
Anecdotes of DIONYSIUS the Tyrant - - 154
On national Revenge and Forbearance - - 156
The Rights of the People aſſerted - - 158
Miniſters, who write Acts in bloody Characters, and blot them out with Fear and Trembling, acknowledge themſelves to be *Aſſes* - - 162
The Mexicans and Spaniards *Canibals* alike - - 163

Page

How a Reformation of Manners is to be effected - - 164
Some Thoughts on natural and revealed Religion—God the Author of both - 166
On Duelling - - - 169
Account of a Duel between a Taylor and a Hatter - 170
Morality, being of divine Origin, is of eternal Obligation, and to be obſerved by all Men; ——by Subjects and their *King* - - 173
On the Nature of Faith 177
Faith defined - - 179
Pulpit Praiſe proſtituted - 181
The Advantages of Freedom of Speech - - - 183
On Compilers, and the Paper Manufacture - - 185
A Scheme for their Improvement 187
The Queen of Hearts: A new Song - - - 188
On Upſtarts.—Place a Mendicant on the Back of a Mare, and he'll gallop to Sir Nicholas - - 190
A candid Critic ſhewn to be a highly uſeful and reſpectable Character - - 192

The

Page

The noble Effects that reſult from juſt Criticiſm - 195
The Character of an Idler and Buſy-Body - - 196
The Importance of Education 199
On Firmneſs of Mind - 200
Paraphraſe of a fine Paſſage in DEUTERONOMY, recommending Tenderneſs to the Brute Creation - - 202
The Cruelty of Diſſectors, Surgeons, Anatomiſts, natural Philoſophers, &c. - 205
On the Folly of tenaciouſly defending what is indefenſible 208
On thoſe who hear good Advice but will not follow it - 211
On Fame—Thoſe who love not honeſt Fame, do not deſerve it - - - - 212
The Roman Patriotiſm founded on Injuſtice, and the Ruin of Mankind - - 213
The fooliſh Wickedneſs of ſporting away Another's Property, exemplified - - 215
Anecdote of a *Bookſeller* and *Printer*, in the Character of an *Arbitrator* - - 216

Fine

Page
Fine Obſervation of AUGUSTUS 218
A mere Tradeſman as blind to the Charms of Integrity, as a blind Man is to Colours - *ib.*
Anecdote of ALEXANDER and his BUCEPHALUS - 219
Some Good to be educed from any Thing - - 221
Gentlemen of the Law vindicated - - 222
The Folly of Diſputes on religious Topics - - 224
Story of POPE the Poet, and CLARKE the Clergyman *ib.*
A good Imitator a good Character - - 225
On Ghoſts, Witches, &c. 227
Chief Heads of the famous Act againſt Witchcraft, made in the firſt Year of JAMES I. 229
Preamble to that Act - 232
No *old* Witches ſeen in England ſince the Reign of King JAMES - - 235
A Perſon may be generous before he is juſt, in ſome particular Caſes - - 236
The preſent Age greatly improved in Candour and Liberality 238

Inhu-

Page

Inhumanity and Ill-manners of the great Lord Chief Juſtice COKE at the Trial of Sir WALTER RALEIGH - - 238

Speech of Sir HENRY MONTAGUE, on the ſame Occaſion 240

The Meanneſs and Wickedneſs of Lying pointed out - 242

The different Kinds of Lies enumerated - - 243

The impriſoning Beggars, not convicted of any Crime, ſhewn to be unconſtitutional 245

The Doctrine of Witchcraft not yet exploded - - 246

Dr. ROBERTSON's Account of BOTHWELL's Attempt againſt King JAMES conſidered 247

———His Relation of the Conſpiracy of the Earl of GOWRIE and his Brother RUTHVEN againſt the ſame King 249

Familiarity deſtroys Reſpect, but does not always breed Contempt - - 251

The Artifices uſed by Knaves to catch the Applauſe of Fools, and appear Men of Importance - - 253

Re-

Page
Fine Obſervation of AUGUSTUS 218
A mere Tradeſman as blind to the Charms of Integrity, as a blind Man is to Colours - *ib.*
Anecdote of ALEXANDER and his BUCEPHALUS - 219
Some Good to be educed from any Thing - - 221
Gentlemen of the Law vindicated - - 222
The Folly of Diſputes on religious Topics - - 224
Story of POPE the Poet, and CLARKE the Clergyman *ib.*
A good Imitator a good Character - - 225
On Ghoſts, Witches, &c. 227
Chief Heads of the famous Act againſt Witchcraft, made in the firſt Year of JAMES I. 229
Preamble to that Act - 232
No *old* Witches ſeen in England ſince the Reign of King JAMES - - 235
A Perſon may be generous before he is juſt, in ſome particular Caſes - - 236
The preſent Age greatly improved in Candour and Liberality 238

Inhu-

Page

Inhumanity and Ill-manners of the great Lord Chief Juſtice COKE at the Trial of Sir WALTER RALEIGH - - 238

Speech of Sir HENRY MONTAGUE, on the ſame Occaſion 240

The Meanneſs and Wickedneſs of Lying pointed out - 242

The different Kinds of Lies enumerated - - 243

The impriſoning Beggars, not convicted of any Crime, ſhewn to be unconſtitutional 245

The Doctrine of Witchcraft not yet exploded - - 246

Dr. ROBERTSON's Account of BOTHWELL's Attempt againſt King JAMES conſidered 247

———His Relation of the Conſpiracy of the Earl of GOWRIE and his Brother RUTHVEN againſt the ſame King 249

Familiarity deſtroys Reſpect, but does not always breed Contempt - - 251

The Artifices uſed by Knaves to catch the Applauſe of Fools, and appear Men of Importance - - 253

Re-

Page

Remarkable Inſtances of condeſcending Goodneſs in SOCRATES and AGESILAUS - 253

On Luxury, and its pernicious Effects - - - 254

Luxury enervates the Minds and Bodies of thoſe who ſubmit to its Tyranny - - 255

The Member buys the Votes of his Conſtituents, and ſells his own - - 256

The impudent Fellow deſcribed - - 257

The preſent Age not ſo degenerate as repreſented by ſome Authors - - - 258

An undeniable Proof that the World advances in Virtue and Morality, in ſome Reſpects, 259

Conciſe Account of this Work 260

The CANDID PHILOSOPHER is peculiarly calculated for the Service of YOUTH, to eradicate *Bigotry* and *Prejudice*, and inſpire *liberal Sentiments* - - 262

THE

THE

CANDID PHILOSOPHER.

I HAVE treated in Page 145. Vol. 1. of the Treachery and Villainy committed by the Heathen World, in breaking their Faith with their Enemies, and looking on the greateſt Inſtances of Cruelty or Aſſaſſination, as meritorious, provided they thereby gained their Ends. I have not adduced any particular Examples, as they are ſo frequent, that they occur in almoſt every Page of antient Hiſ-

tory, and they are ſo notorious, that they need not be cited. I ſhall here give an Inſtance of this kind from Holy Writ; which though we are taught to look on with Reverence, and as the moſt illuſtrious Example of female Fortitude and Patriotiſm, I cannot help conſidering as a moſt infamous and horrid Act.

When Bethulia, a City of the Jews, was beſieged by Holofernes, a General of Nabuchodonosor, King of Aſſyria, the Inhabitants, being on the Point of ſurrendering, were encouraged in their Reſiſtance by Judith, the Widow of Manasses, who adviſed them to *truſt in* God, and to *break their Oath* with their Enemies, for they had promiſed to yield in five Days. She then prepares herſelf for the Execution of an Act, that was to deliver her Country, and to render her own Fame immortal.

But

But before ſhe undertakes it, in the Words of the apocryphal Author, JUDITH, chap. IX. Verſ. 1, *et ſeq.* " JUDITH fell upon " her Face, and put Aſhes upon " her Head, and uncovered the " Sack-cloth wherewith ſhe " was cloathed; and about the " Time that the Incenſe of that " Evening was offered in Jeruſalem, in the Houſe of the " Lord, JUDITH cried with a " loud Voice, and ſaid——O " Lord God of my Father SIMEON, to whom thou gaveſt " a Sword to take Vengeance of " the Strangers, who looſened " the Girdle of a Maid to defile " her, and diſcovered the Thigh " to her Shame, and polluted " her Virginity to her Reproach " ——Smite by the *Deceit* of " my Lips the Servant with the " Prince, and the Prince with " the Servant: Break down their " Statelineſs by the Hand of a " Woman——For thy Power

" ſtandeth not in Multitude, nor
" thy Might in ſtrong Men:
" For thou art a GOD of the
" Afflicted, an Helper of the
" Oppreſſed, an Upholder of the
" Weak, a Protector of the
" Forlorn, a Saviour of them that
" are without Hope——I pray
" thee, I pray thee, O GOD of
" my Father, and GOD of the
" Inheritance of Iſrael, Lord of
" the Heavens and Earth, Cre-
" ator of the Waters, King of
" every Creature, hear thou my
" Prayer—And make my Speech
" and *Deceit* to be their Wound
" and Stripe, who have purpoſed
" cruel Things againſt thy Co-
" venant, and thy hallowed
" Houſe, and againſt the Top
" of Sion, and againſt the Houſe
" of the Poſſeſſion of thy Chil-
" dren—And make every Na-
" tion and Tribe to acknowledge
" that thou art the GOD of all
" Power and Might, and that
" there is none other that pro-

" tecteth

" tecteth the People of Iſrael but " thou."

AFTER this fervent and pious Prayer to God, to proſper her intended *Deceit* and *Murder*, we are told by the Author, Chap. X. Verſ. 2, *et ſeq.* " She roſe where " ſhe had fallen down, and called " her Maid, and went down into " the Houſe, in the which ſhe " abode in the Sabbath-Days, " and in her Feaſt-Days—And " pulled off the Sackcloth which " ſhe had on, and put off the " Garments of her Widowhood, " and waſhed her Body all over " with Water, and anointed her- " ſelf with precious Ointment, " and braided the Hair of her " Head, and put on a Tire " [or Mitre] upon it, and put on " her Garments of Gladneſs, " wherewith ſhe was clad during " the Life of MANASSES her " Huſband—And ſhe took San- " dals upon her Feet, and put

" about her her Bracelets and
" her Chains, and her Rings,
" and her Ear Rings, and all her
" Ornaments, and decked her-
" ſelf *bravely*, to *allure* the Eyes
" of all Men that ſhould ſee
" her."

BEING thus completely equipped, ſhe went out of the Gates of Bethulia, and directing her Steps to the Tent of HOLOFERNES, was admitted to his Preſence, paid Reverence to him, and ſtrove to inſinuate herſelf into his Favour, by telling him a Multitude of Lies, and uſing all the Arts and Blandiſhments ſhe was Miſtreſs of. She paid ſo little Regard to Truth, and was ſo full of the horrid Aſſaſſination and Murder ſhe had projected, that ſhe told him, Chap. XI. Verſ. 19.
" I will lead thee through the
" Midſt of Judea, until thou
" come before Jeruſalem; and
" I will ſet thy throne in the Midſt
" thereof

" thereof; and thou ſhalt drive
" them as Sheep that have no
" Shepherd, and a Dog ſhall
" not ſo much as open his Mouth
" at thee."

HOLOFERNES, whoſe Character ſeems to be that of a brave but ſimple Man, was extremely captivated with the Beauty and Allurements of the fair Jeweſs. He ogled her, preſſed her Hands, and all his Servants declared, Verſ. 23. " There is not ſuch a Wo-
" man, from one End of the
" Earth to the other, both for
" Beauty of Face, and Wiſdom
" of Words!—Likewiſe HOLO-
" FERNES ſaid unto her, GOD
" hath done well to ſend thee
" before the People, that Strength
" might be in our Hands, and
" Deſtruction upon them that
" lightly regard my Lord—And
" now thou art both beautiful
" in thy Countenance, and wit-
" ty in thy Words: Surely, if
" thou

" thou do as thou haſt ſpoken,
" thy GOD ſhall be my GOD,
" and thou ſhalt dwell in the
" Houſe of King NABUCHOD-
" ONOSOR, and ſhalt be re-
" nowned through the whole
" Earth."

THE unſuſpicious, captivated General would then fain give a grand Treat to the wily Jeweſs. We are told, Chap. XII. Verſ. 1. *et ſeq.* " He commanded to bring
" her in, where his Plate was
" ſet, and bade that they ſhould
" prepare for her of his own
" Meats, and that ſhe ſhould
" drink of his Wine,"—while ſhe was meditating Miſchief and Murder. She would not, however, accept the Treat, as it was looked on as unlawful, amongſt the Jews, to eat or drink with any other People. She ſlept in the Tent all Night, we are told, and in the Morning " went forth
" unto *Prayer*." In this Manner ſhe

ſhe continued three Days; but HOLOFERNES was then ſo impatient to enjoy her, and ſo afraid of the *Ridicule* that would be thrown on him, to let ſo fine a Woman lie in his Tent ſo long without his knowing her, that he determined to preſs her to the utmoſt for her wiſhed-for Conſent: Nay, he imagined, ſhe herſelf would deſpiſe him if he did not. Verſ. 12. "For lo, it will "be a Shame for our Perſon, if "we ſhall let *ſuch a Woman* "*go*, not having had her Com-"pany: For if we draw her not "unto us, ſhe will laugh us to "Scorn." This was reaſoning like a Soldier, and a Man of Gallantry, as well as a Perſon that knew the Minds of the Sex!—— "Then went BAGOAS [This was Maſter of the Ceremonies, to HOLOFERNES, vulgarly called a Pimp] from the Pre-"ſence of HOLOFERNES, and "came to her, and he ſaid, Let

"not

" not this *fair Damſel* fear to
" come to my Lord, and to be
" honoured in his Preſence, and
" drink Wine, and be merry
" with us, and be made this
" Day as one of the Daughters
" of the Aſſyrians, which ſerve
" in the Houſe of NABUCHOD-
" ONOSOR—Then ſaid JUDITH
" unto him, Who am I now,
" that I ſhould *gain-ſay* my Lord?
" Surely whatſoever *pleaſeth* him,
" I will *do* ſpeedily; and it ſhall
" be my Joy unto the Day of
" my Death.—So ſhe aroſe, and
" decked herſelf with her Appa-
" rel, and all her Womans At-
" tire, and her Maid went and
" laid ſoft Skins on the Ground
" for her, over againſt HOLO-
" FERNES—Now when JUDITH
" came in, and ſat down, HO-
" LOFERNES his Heart was ra-
" viſhed with her, and his Mind
" was moved, and he deſired
" greatly her Company; for he
" waited a Time to *deceive* her,

" from

" from the Time that he had
" ſeen her—Then ſaid HOLO-
" FERNES unto her, Drink now,
" and be merry with us——So
" JUDITH ſaid, I will drink now,
" my Lord, becauſe my Life is
" magnified in me this Day,
" more than all the Days ſince I
" was born——And HOLOFER-
" NES took great Delight in her,
" and drank much more Wine
" than he had drunk at any Time
" in one Day, ſince he was
" born."

AFTER this poor, unfortunate General, full of Wine, and Love, had fallen aſleep, and BAGOAS, like a Man that knew his Office, had ſhut the Doors of the Tent, and left his Maſter and JUDITH together near the Bed, this celebrated JUDITH! this Model of patriotic Courage! this Example to all her Sex! " Came to the
" Pillar of the Bed which was at
" HOLOFERNES Head, and took
" down

" down his Faulchion from
" thence—And approached to
" his Bed, and took Hold of the
" Hair of his Head, and ſaid,
" Strengthen me, O LORD GOD
" of Iſrael, this Day——And ſhe
" ſmote twice upon his Neck
" with all her Might, and ſhe
" took away his Head from him
" —And tumbled his Body down
" from the Bed, and pulled down
" the Canopy from the Pillars,
" and anon after ſhe went forth,
" and gave HOLOFERNES his
" Head to her Maid—And ſhe
" put it in her Bag of Meat: So
" they twain went together ac-
" cording to their Cuſtom, unto
" *Prayer*."

SUCH is the Account the Scripture gives us of that Action of JUDITH, which hath been conſtantly held up to Mankind as an Inſtance of female Courage and Virtue. It is related, not with Marks of Horror and Deteſtation,

on, but propoſed as an Example for our Regard and Imitation.

Be it remembered, however, that this Action happened under the Moſaic Diſpenſation, and is of apocryphal Authority. The Goſpel of Jesus inculcates quite different Maxims, and propoſes quite different Models of Conduct. It is, nevertheleſs, ſomewhat difficult to account for the great Encomiums that have been paid to this *vile Aſſaſſination*, this moſt *horrid* and *barbarous Murder*, by the Writers of every Age. It has been related in Terms of the moſt extravagant Applauſe by the Hiſtorian; ſpoke of with Admiration by the Moraliſt; and ſung with Rapture, by the Bard. I don't remember ever to have read the Legality of this horrid Aſſaſſination called in Queſtion. It has been an inexhauſtible Subject for the Diſplay of Pulpit

Oratory; and has, in ſome Meaſure, dilated thoſe frozen Spirits, that would ſhiver over the Pſalms of DAVID, and doze over the Doctrines of JESUS. I muſt, however, take the Liberty of judging for myſelf; and if all the World join in commending an Action I cannot think of without Horror, I will not be deterred from ſpeaking of it with the Deteſtation I think it deſerves.

I COULD analyſe the ſeveral Parts of this curious Hiſtory, and thereby expoſe the enormous Guilt of the Action celebrated in it, much more ſeverely than I have done; but I apprehend what I have ſaid will be ſufficient to make Mankind judge of it quite differently than they have been accuſtomed to do, and to rank it among one of the blackeſt Murders, that the Devil ever prompted his Votaries to commit.

mit. But what ſhall we ſay to the Doctrine inculcated by this Story? Does it not teach that all Kinds of Actions are lawful to be practiſed againſt an Enemy? May we not, from the Example of JUDITH, recommend and practiſe *Perjury* and *Breach of Faith* with an Enemy? May we not, from her Example, lie, deceive, betray, flatter, ſooth, careſs, nay be guilty of *Murder*, to obtain our Ends of our Foe? And are not all theſe wicked Artifices and diabolical Practices repreſented to us as highly patriotic and meritorious? May we not poiſon Springs, uſe Glaſs or Stones inſtead of Ball, employ Aſſaſſins or Incendiaries, ſhoot with poiſoned Arrows, and uſe other Methods to deſtroy an Enemy, which now, by the Laws of Nations, are prohibited? Are any of theſe Practices more criminal in the Sight of GOD, or more deteſtable in the Eyes of Man, than JUDITH's

Aſſaſſination of HOLOFERNES?

IT may be ſaid, that this Action of JUDITH's is related merely as a Matter of Fact, and judged of according to the Manners and Sentiments of thoſe unpoliſhed Times, when Artifice paſſed for Virtue, Perjury and Violation of Faith for Wiſdom, and Murder for Morality. But this is ſaying nothing. The eternal Rules of Right no Circumſtances of Things or Seaſons can alter: And the prodigious high Encomiums given to JUDITH for an inhuman Murder, ſhew that the apocryphal Author does not only relate the Action as a Matter of Fact, but exults in it, as one of the higheſt Pieces of Heroiſm ever performed—To conclude: This Story, if we allow it to be genuine, may ſhew us the defective State of Morality, the World was in at the Æra it treats of; and may teach us to be thankful for

for that DIVINE LIGHT, which attended the Goſpel Diſpenſation, and which enables us to ſee Things in a very different Point of View from what they were ſeen in by the antient Jews and Gentiles. It is this Diſpenſation, that teaches us a Rule of Conduct, very different from JUDITH's. So far from recommending *Deceit*, *Perjury*, *Breach of Faith*, *Murder* and *Aſſaſſination*, in our Country's Cauſe, it expreſsly prohibits us from "doing Evil that Good may come "thereof."

A SPIRIT of Obſtinacy is an unhappy Spirit. Obſtinacy, like Pride, is a great Bar to Knowledge; for if a Man is ſo obſtinate as to perſiſt in his own Opi-

nion, or ſo proud, that he will not condeſcend to hear the Words of Reaſon, how is it poſſible he ſhould improve his intellectual Faculties? Obſtinacy is equally unfavourable to Morals as to Wiſdom. An obſtinate Man is blind to Truth, and deaf to Counſel. He will not reform his bad Conduct, but ſtubbornly perſevere in the Path himſelf has choſen, and follow the Dictates of his own ſhallow Head. He will rather miſcarry in an Enterprize himſelf has concerted, than ſucceed in it by adopting the judicious Improvements of others. It is in vain to tell him he may be in the Wrong; that every Man is liable to Error; that to be open to Conviction is a Proof of Wiſdom; and to acknowledge a Fault is an Act of *Glory* it is the Triumph of the Heart over Self-Love. Still he will perſevere; he will not turn aſide from the Road that leads to Deſtruction; he travels on;

on; he ſhuts his Ears againſt all who would ſet him right; he ſtumbles; he falls into Pits and Quagmires; he flounders about, —, he ſtruggles,— he pants,— he gaſps,— he deſpairs,—— he dies!—— Such are the Fruits of an obſtinate Temper!

I SHALL exemplify theſe Remarks.— The Scene is laid not far from *Corſham*, near *Chippenham*, in the County of *Wilts*.— A little, narrow, dirty Lane, near a little, obſcure, ſhabby Village, that led to the ruinous and tottering Pariſh-Church, had for ſome Centuries ſerved as a Road for the Farmers and Peaſants. At length it was ſurveyed, in order to be repaired; but it was thought expedient, rather to make a new Road, than repair the old Lane. This being done, the whole Pariſh, except one Farmer, travelled in it, and ſeemed highly pleaſed with the Change:

Change: But this darling *Son of Obſtinacy* conſidered it as an Innovation, and reſolved to TRAVEL IN THE OLD ROAD; which he accordingly did, and with much ſelf-Satisfaction. Being ſeen, one Day, by a Gentleman, up to his Knees in Mire, and ſtruggling along the almoſt impaſſable, old, dirty Lane, he was aſked why he did not walk in the new and clean Road? Regarding his Queriſt with the moſt contemptuous Viſage, "No, Sir! "I ſcorn the *new-fangled Road.* "This ſame *old Lane* I am in "ſerved my Father, and Grand-"father, and great Grand-father, "and great, great Grand-father, "and all my *Poſterity* before "me; and ſhall, THEREFORE, "ſerve me."

I REQUEST my Readers not to make any invidious Application of this true Story.——I am not

not writing about the Church of Rome, and the Reformation.

A DISTINCTION was *formerly* made between one Part of his Majeſty's Subjects and another, as was done in Queen ANNE's Reign, between Whigs and Tories; the firſt being honoured with the Title of *Friends of the Conſtitution*, and the latter ſtigmatized by the Name of the *King*'s *Friends*. To be the Friend of a Patriot King is indeed an honourable Appellation; but to be the Friend of a King, who makes his Will the Law, ſo far from being an honourable, is a reproachful Title. The Conſtitution is ſuperior to all Kings; and to defend it from the Encroachments of Tyrants, Miniſters

ters or Stateſmen, is the Duty of every free-born Subject. But the Luſt of Gold, the Luſt of Power, and the Rage for Rule, put to Flight the feebler Impreſſions of Patriotiſm, and force all who are ſubject to their Influence, "to fall down and worſhip the "Image which *the People* have "ſet up." Such Wretches as I have now deſcribed are fawning Spaniels, mere Reptiles, "tho' in the Catalogue they paſs for Men." So they can obtain Power or Wealth, they care not what becomes of the Conſtitution, or their Conſcience. They are ſo devoutly attached to the Objects of their fond Wiſhes, that they will ſacrifice every Thing to obtain them. Patriotiſm they laugh at; a truly honeſt Man they repreſent as a Non-Entity; all Pretenſions to Honour and Honeſty they ridicule; Religion they diſclaim; Morality they ſcoff at; but their Creed is to believe

believe in the Infallibility of a crowned Idiot, and their Practice to accumulate by all Means, except juſt and fair ones, Hoards of Treaſure, or their *King's Heads ſet in Gold.*

A LEADEN Scull and a Paper Scull, that is to ſay, a thick Scull and a thin Scull, or a hard Head and a ſoft Head, which equally denote a Block—Head, ——, have generally been conſidered as ſynonymous Terms. But I think there is ſome Difference. A Man with a *leaden Scull* is the incomprehenſible Booby, who can underſtand no one Subject. He hears a Sermon or a Comedy with the ſame Inſenſibility; he ſees a fine Woman and the Beauties of Nature with the ſame

ſame Indifference. He treads the dull, beaten Path that Boobies trod before him; and the Alarms of War, the Devaſtation of Tempeſts, the Accounts of Shipwrecks, the Deſtruction of Nations, give him no Concern. — Now the Man with the *Paper Scull* differs from this: He has a more volatile—I will not ſay Genius, but——Turn of Mind. A Man with a Paper Scull will ſing, dance, laugh or whiſtle; yet without any viſible Cauſe. Whatever he does, he does without Thinking. He will gallant a Girl, or attend a Funeral, bet at a Cock-Fight, or laugh at a Tragedy, without being able to aſſign a Motive, for he acts wholly by Inſtinct.—Such I think, is a juſt, though brief Diſcrimination between the Man with a leaden Scull, and the Man with a Paper Scull; who have hitherto been confounded together, as

if

if there was no Sort of Difference in their Characters.

RELIGIOUS Myſteries are not ſuſceptible of Explanation: Could they be explained, they would be no longer Myſteries. Yet Attempts are often made by Perſons to explain the ſublimeſt of all Myſteries, even the HOLY TRINITY, by Compariſons, which put Modeſty to the Bluſh, which make devout Men weep, and wicked Wits laugh.

"*I could a Tale unfold*—"

But I will not unfold it. Though the Fact is unqueſtionably true, and a grave Divine was the Author of it in his Pulpit, yet if related in Print, it might ſubject

me to the Imputation of a Scorner, and to the Rebukes of the Elders.——" Why then give a " Hint of it?' it may be aſked.—To put the Clergy on their Guard againſt making ridiculous Compariſons, when there is no ſort of Likeneſs between the Things compared; and to caution them againſt attempting to *explain Myſteries*.——For mine own Part, I would no more endeavour to explain what is inexplicable, on the one Hand; or to reveal the *Arcana Sanctorum*, or Myſteries of the Prieſthood, on the other, than I would undertake to write a Treatiſe, called " An Analyſis " of the Art, Trade, *and* Myſ- " tery of Bookſelling in London " and in Dublin."——There are Secrets in all Trades, as the Man in the Play ſays.—— O Secrets!——Secrets!——Secrets! cries SCRUB.

I HAVE before ſpoken of the Advances made in the preſent Age, particularly by the French Nation, in a Liberality and Freedom of Spirit, former Ages were Strangers to. The Reign of Credulity and Superſtition, Ignorance and Error, ſeems to be drawing near its Period. The beſt French Authors freely confeſs the Abſurdities that the Popes have been guilty of, and earneſtly wiſh for a Reformation. Even the Fathers of the Church, nay the dignified Clergy, are not aſhamed to own the many Errors and Abuſes that have crept into the Church, nor afraid to declare that they require an immediate Redreſs. The Abbé REYNELL, in particular, moſt pathetically

laments the Corruptions, that by Means of the Popes abuſing the Authority veſted in them, the Religion of JESUS has ſuſtained. The Sale of Indulgences, the Raiſing of illegal Impoſts, and the Introduction of *refined Abſurdities*, into the Church of Rome, to which genuine Chriſtianity is entirely a Stranger, he mentions as the chief Things which contributed to the REFORMATION. —But hear the Abbé himſelf.

" ALORS ſe préparoit en Eu-
" rope une grande Revolution
" dans les Eſprits. La Renaiſ-
" ſance des Lettres, un Com-
" merce étendu, les Inventions
" de l'Imprimerie & de la Bouſ-
" ſole, amenoient le Moment
" où la Raiſon humaine devoit
" *ſecouer le Joug d'une Partie des*
" *préjugés*, qui avoient pris Na-
" iſſance dans les Tems de Bar-
" barie.

" BEAU-

" BEAUCOUP de bons Eſprits
" étoient guéris des *Superſtitions*
" *Romaines*. Ils étoient bleſſés
" de *l'Abus* que les Papes faiſoient
" de leur Autorité; des *Tributs*
" qu'ils levoient ſur les Peuples;
" de la *Vente des Expiations*, &
" ſur tout de ces *ſubtiles Abſur-*
" *dités*, dont ils avoient chargé
" la Réligion ſimple de JESUS-
" CHRIST.

" MAIS ce ne furent pas ces
" bons Eſprits qui commencerent
" la Revolution. Un Moine
" turbulent eut cet *Honneur*. Son
" Eloquence barbare ſouleva les
" Nations du Nord. Quelques
" Hommes èclairés, aiderent à
" *détromper* les autres Peuples.
" Parmi les Princes de l'Europe,
" les uns adopterent la Réligion
" des Réformateurs; d'autres ſe
" tinrent unis à Rome. Les
" premiers, entraînerent aſſez
" aiſément leurs Sujets dans leurs
" Opinions; les autres, eurent

" de la Peine à empêcher les
" leurs d'embraſſer les Opinions
" nouvelles. Ils employerent
" pluſieurs Moyens; mais trop
" ſouvent *ceux de la Rigueur*. On
" vit renaître *l'Eſprit de Fana-*
" *tiſme*, qui avoit détruit les
" Albigeois, les Huſſites. On
" releva les *Gibets*, on ralluma
" les *Bûchers*, pour y envoyer
" les Novateurs."

HISTOIRE POLIT. P. 195.
Tom. 1.

No Proteſtant could expoſe more forcibly the unjuſt Proceedings of the Church of Rome, nor its Wickedneſs and Cruelty in kindling Fires and raiſing Gibbets for the firſt Reformers, than the learned and candid Abbé has done here.——I have not rendered the Paſſage into Engliſh, as French is almoſt univerſally underſtood, and an excellent Tranſlation may be had at every Bookſeller's.

THE

THE

VOICE of IRELAND.

A

CONGRATULATORY POEM.

Addreſſed to His Excellency

JOHN,

Earl of Buckinghamſhire,

LORD LIEUTENANT OF

IRELAND.

Sit mihi fas audita loqui.

VIRG.

A CONGRATULATORY POEM, &c.

REJOICE, IERNE! happy Isle,
Lo, HOBART comes, the Muse's Friend!
Thy drooping Genius soon shall smile,
And all thy Sorrows end.

II.

Too long the Muses Honours lost,
The vocal Harp untun'd we mourn'd;
Again our native Fires we boast,
With HOBART now return'd.

III.

Tho' proudly on exalted Throne
Fair ALBION, Queen of Science, sit,
We are not quite to Fame unknown,
Nor Aliens to Wit.

IV. 'Tis

IV.

'Tis true, long gloom'd the duſky Day,
No chearful Muſic bleſs'd our Sphere,
Nor Wit, nor Learning glanc'd a Ray,
For HOBART was not here.

V.

The Muſes thus neglect the Lyre,
Nor ſtrike the undulating Strings,
'Till, joining the celeſtial Choir,
Preſiding PHOEBUS ſings.

VI.

Now ſmiling Joy ſhall ſtrew her Sweets,
And all be Harmony and Peace;
Order, reſtor'd, ſhall glad our Streets,
And Broils and Tumults ceaſe.

VII.

Virtue and Senſe ſhall be careſs'd,
Proud Vice and titled Folly ſcorn'd,
Our Laws enforc'd, our Wrongs redreſs'd,
And Worth with Wreaths adorn'd.

VIII. Theſe

VIII.

These Things, O HOBART! we expect,
For these see *Ireland* suppliant fall;
O let our Hopes not go to Wreck,
Or Cup be dash'd with Gall!

IX.

HIBERNIA's Sons shall sound thy Praise,
If thou, O HOBART! *Ireland* serve,
And free-born Bards shall tune their Lays,
If Lays thou dost deserve.

X.

Then, HOBART! heed the friendly Muse,
A loyal, plunder'd Nation free;
The Road of conscious Honour choose,
That Road was made for Thee.

XI.

Tho' Groans assail'd, and Rage came near
Some Viceroys, artful, weak, or proud,
A vir-

A virtuous HOBART ne'er ſhall hear
" Deep Curſes, but not loud."*

XII.

To this great Truth Attention lend,
A Truth th' OMNISCIENT has decreed,
That while on Guilt pale Woes attend,
Sweet Bliſs is Virtue's Meed.

XIII.

HOBART's high Station muſt attract,
Like SOL's, our keeneſt, cloſeſt Views:
From his Example all will act,
And Vice or Virtue chooſe.

XIV.

Important Conduct! awful Choice!
Where each that Choice, that Conduct feel:
Our Fate depends on HOBART's Voice,—
A *Nation's* Woe or Weal!

* *Macbeth.*

XV. Then

XV.

Then, HOBART! ſtill by Virtue ſteer,
Thy wonted Honour ſtill maintain;
Regard our Sighs, our Prayers hear,
Nor let us ſue in vain!

XVI.

Like STANHOPE, Wit and Wiſdom blend;
Let in thy Breaſt Truth fix her Seat;
Like him be *Ireland's* faithful Friend,
And good as well as great!

XVII.

Happy the Man in that high Sphere,
That beams around Joy, Peace and Reſt,
Who proves HEAVEN's great Vicegerent here,
And is in bleſſing bleſt!

XVIII.

Who hurls proud Folly from her Throne,
But Wiſdom loves, with modeſt Mein,
Who

Who makes true Worth to Greatneſs known,
And lov'd as ſoon as ſeen!

XIX.

Who Paraſites and Slaves deteſts,
Daſhes the Gameſter in his Car,
Bares public Villains trait'rous Breaſts,
Tho' hid behind a Star!

XX.

Such was our CHESTERFIELD, who gain'd
Our Hearts; by Nature form'd to pleaſe;
Who ſocial Mirth with Truth maintain'd,
And Dignity with Eaſe.

XXI.

And if the Muſe aright preſage,
Such ſhall our noble HOBART prove;
The Patriot, Viceroy, Wit and Sage,
Who'll nobly force our Love.

XXII.

Yet if—but HEAVEN that Thought forefend!—
HOBART can ne'er mean *Ireland* ill;
He ſtill will prove poor *Ireland's* Friend,
HOBART is HOBART ſtill!

XXIII.

He ne'er could take this Kingdom's Sway
On Terms, that Honour would diſdain,
Nor her brave Children's Rights betray,
And his own Glory ſtain.

XXIV.

No!—It were one of Frenzy's Flights,
To ſwim in venal, golden Tides—
Places, to ſpoil a Nation's Rights,
Are ſure the worſt of Bribes!

XXV.

Bribes hoodwink Idiots mental Eyes,
And Poiſon to their Souls diſpenſe;
But to ſuppoſe they charm the Wiſe,
Were Treaſon againſt Senſe.

XXVI. " But

XXVI.

" But HOBART, born in ALBION's
Land,"
Exclaims ſome Critic here with Zeal,
" Will ALBION give his Heart and
Hand,
" Nor heed IERNE's Weal."

XXVII.

No. Still their Int'reſts are the ſame,
The ſame their Portion——Bliſs or
Woe;
And none can raiſe BRITANNIA's
Fame,
Who proves HIBERNIA's Foe.

XXVIII.

O noble HOBART! ſcorn to reign.
Upon a ſordid, wretched Plan,
Nor let black Guilt, or Folly ſtain
The Viceroy or the Man.

XXIX.

Thy lib'ral Spirit ſtill will ſpurn
A partial Faction's baſe Deſigns,
Nor wilt thou e'er from Honour turn,
T' enſlave Men's free-born Minds.

XXX.

HOBART can ne'er ſo low deſcend,
To take his Leſſon from mere Slaves,
Nor can he meanly condeſcend
To court the Smile of Knaves.

XXXI.

Still is he free to Good or Ill:
From him our Fate muſt take its Courſe;
As the Abuſe of Man's free-Will
Is Evil's fatal Source.

XXXII.

Ne'er will he forward each vile Scheme
That ſelfiſh Miniſters may ſuit,
Nor it a mighty Honour deem,
To be the Tool of BUTE.

XXXIII.

Lawleſs Proteſts he'll ſtill decline,
And will not raiſe juſt Diſcontents,
Nor call a Money-Bill a *Fine*
That's paid for Parliaments.

XXXIV. A Fine!

XXXIV.

A Fine!—Perdition ſeize the *Knight*,
Who ſuch damn'd Falſehood durſt unfold!—
Senates our FREEHOLD are, our RIGHT—
The *Fee* from HEAVEN we hold.

XXXV.

He'll ne'er diſgrace his high Eſtate,
Nor Idiots into Council bring,
To foul the Stream of clear Debate,
And ſhame himſelf and King.

XXXVI.

A Senate, nobly firm and wiſe,
He'll not prorogue for being juſt,
Make Trade to Rage a Sacrifice,
And give the Realm Diſguſt.

XXXVII.

He'll not the Commons' Rights ſubdue,
Nor their Proceedings e'er controul,
But leave them freely to purſue
The Dictates of their Soul.

XXXVIII.

A Member will not meet his Spite,
Becauſe he firm for *Ireland* ſtood,
Nor ſhall ſweet Infants loſe their Right,
Becauſe their Sire's too good.*

XXXIX.

The Nation's Bills he'll duly ſend
Unto his royal Maſter's Court,
Their quick Return will recommend,
And ſtrongly will ſupport.

XL.

And when to ALBION's happy Land
Accounts of this he ſhall impart,
Fair Truth will guide his willing Hand,
And Candour ſway his Heart.

XLI. For

* The Diſmiſſion of that firm faithful Member, Sir EDWARD NEWENHAM, from his Office of Collector of the Exciſe Duties, (which he *purchaſed* for 3000l.) merely for his *parliamentary* Conduct, will reflect indelible Diſgrace on Lord TOWNSHEND's Adminiſtration.

XLI.

For HOBART ne'er his Fame can blot,
Nor ſtrive to taint the royal Ear
With Jealouſies, by Guilt begot,
And nurs'd by pale-ey'd Fear.

XLII.

The Courts of Law he'll ſtill maintain
In blameleſs, Virgin Purity,
Not only clear from actual Stain,
But from Suſpicion free.

XLIII.

Our Charter Schools will meet his Smile,
Thoſe Nurs'ries for our helpleſs Youth,
That keep the Mind from Fraud and Guile,
And plant religious Truth.

XLIV.

Our worn-out Veterans he'll protect,
With lenient Balm their Wounds aſſuage;

Not

Not add Oppreſſion to Neglect,
And Scorn to hoary Age.

XLV.

He'll not pollute his Sov'reign's Name
In Councils fooliſh and abſurd,
Augment an Army, loſe his Fame,
And break the royal Word.

XLVI.

The civil Pow'r, that legal Courſe,
In Scenes of Riot he'll employ,
And not by military Force
Our holy Rights deſtroy.

XLVII.

Our Commerce ſtill he'll make his Care,
And our poor Artiſans ſupport;
Our Home-made Fabrics he will wear,
And cheriſh in his Court.

XLVIII.

He'll ſtill wiſe Magiſtrates elect,
And make them execute their Truſt,
Puniſh the Worthleſs, but protect
The Active, Firm and Juſt.

XLIX. Thoſe

XLIX.

Thoſe only ſhall in Places ſit,
Who uſe aright their Tongue and Pen;
For he'll find Men for Office ſit,
Not Offices for Men.

L.

Pimps, drunken Prieſts, Buffoons and Mimes
Their Midnight Orgies *now* ſhall ceaſe;
For he'll reſtore the golden Times,
When Men may ſleep in Peace.

LI.

The public Money he'll not uſe,
To penſion Fools, Pimps, Whores and Knaves;
Nor will his ſacred Truſt abuſe
In Favour of Court Slaves.

LII.

To *Ireland's* Church he'll prove a Friend,
But Men of no Perſuaſion hate;
Nor

Nor penal Laws will recommend,
To weaken a weak State.

LIII.

Nor will he let fierce Beaſts of Prey
Into the Church's Paſtures creep,
Leſt the ſly Fox the Brood betray,
Or Wolves devour the Sheep.

LIV.

Attentive ſtill to *Ireland's* Weal,
The public Works ſhall meet his Smile:
The Linen Trade his Care too feel,
That Staple of our Iſle!

LV.

Uſeleſs Surveyors he'll reduce;
Add no more Penſions to our Liſt;
Apply the Revenue to its Uſe;
And from vaſt Loans deſiſt.

LVI.

A Land-Tax he will ne'er promote;
Nor low'r the Intereſt of Caſh;

Nor

Nor ſeek to gain one purchas'd Vote;
But all Corruption quaſh.

LVII.

Great Knaves with Rage ſhould not be ſeiz'd,
When leſſer Knaves corrupt they view;
For if the HEAD is ſore diſeas'd,
The MEMBERS are ſo too.

LVIII.

Great Rogues who Roguery chaſtiſe,
When they themſelves, perhaps, entice,
Is like—the Proverb's trite, but wiſe—
SATAN correcting Vice.

LIX.

Knaves, Fools, and Flatt'rers he'll diſgrace,
As far unworthy of his Ear;
And in their Room he'll nobly place
The Good, the Wiſe, Sincere.

LX. Nor

LX.

Nor will he let the Raſh or Wild
Plunder the Veſſel of the Realm,
Nor while he is the Maſter ſtyl'd,
Let others guide the Helm.

LXI.

Tho' now ſhe's on a troubled Main,
Her Rigging torn, her Planks decay'd,
The wiſh'd-for Port of Bliſs ſhe'll gain,
If HOBART lends his Aid.

LXII.

O that ſome pitying God would bend,
And ſoft Perſuaſion's Pow'rs impart!
His Looks, Voice, Geſtures, Sighs would lend,
That I might touch thy Heart!

LXIII.

No common Theme my Prayer draws;
No common Theme claims HOBART's Ear;

'Tis

'Tis a brave, loyal Nation's Cauſe;
'Tis *Ireland* claims thy Care!

LXIV.

Then uſe thy delegated Pow'r
Aright, and we will ſound thy Fame;
Nay, future Ages ſhall adore,
And bleſs a HOBART's Name!

THERE are Subjects, that are not ſuſceptible of Ornament. Of this Nature is the foregoing Poem; the Matters treated in which are ſufficient to terrify the whole Aſſembly of Parnaſſus. If the great Man, however, to whom it is addreſſed, will pardon the feeble *Execution* for the Integrity of the *Intention*, it is all its Author aſks, and more than he can reaſonably expect.

SOME great Men have ſet a high Value on ſmall Accompliſhments, and others affected to admire Things of no Worth at all. Singularity is the Source whence the latter has ſprung, and Self-Love the Cauſe of the former. Great Geniuſſes, who carry too much Top-Sail, and too little Ballaſt, are eaſily driven by the ſtrong Wind of Vanity down the ſmooth Current of Affectation. To carry on the Metaphor;—they ſcorn to ſail with the Vulgar; and will rather run all Hazards in attempting new Courſes, than proceed in the uſual Channel, in which they may promiſe themſelves Safety. To theſe Cauſes we may impute the many pretended Diſcoveries that have

have been made of late Years in Morals and Religion, though, as many wiſe and good Men think, neither are ſuſceptible of Improvement, both being the Work of INFINITE WISDOM, and partaking of His Nature. Yet tho' the Religion of JESUS, as contained in the Sacred Writings, is of divine Origin, we ſhould be on our Guard againſt admitting abſurd or far-fetched Interpretations and Conſtructions of it. Pure and genuine Chriſtianity is no where to be met with but in the Goſpel. Every human Syſtem *muſt*, from the Nature of Things, be erroneous. From the plaineſt Materials proud Structures may be raiſed, that keep Mankind in Awe; at which Idiots gaze with Admiration, and half-wiſe Men ſurvey with Pleaſure. In the mean Time the original Materials are quite forgot; the Gold, the Silver, the Marble,

furniſhed by the DIVINE MAKER, is not thought of; and the *human Architect* alone engroſſes Mens Veneration.—I could with Pleaſure purſue this Subject; but as what I have ſaid is ſufficient to put my Readers in a Train of Thinking, and as nothing but Thinking is wanting to baniſh *Idolatry* and *Superſtition* from the World, I apprehend there is no Occaſion for it. I ſhall, however, juſt obſerve that, as ſome People may be deſirous, to know what Mode of Religion the CANDID PHILOSOPHER thinks beſt, he lays this down as his Opinion, That the nearer any Mode approaches to the primitive Simplicity of the Goſpel Diſpenſation, without incongruous Mixtures, human Ordinances and fantaſtic Trumperies, ſo much the nearer does it approach Perfection.—— To conclude with a Simile. Pure Chriſtianity, like a modeſt, unadorned

adorned Virgin,* charms the Eyes, and wins the Hearts of the truly Good; while the monſtrous Syſtems raiſed on it, like impudent, tawdry Harlots, ſhock the Senſe, and can only be endured by the Ignorant, and embraced by the Lewd.

THERE is a Set of Men among us, who bear the Title of *Men of Pleaſure*, but who I am

 cer-

* I had made this Word QUAKER, *currente Calamo*; but as ſome People might think it would lean too much in Favour of that Body of Men, though it was uſed in a *Simile*, I rejected it; for a CANDID PHILOSOPHER, in his Writings at leaſt, ſhould not be ſuſpected of any Kind of Biaſs.—CÆSAR's Wife ſhould not only *be*, but ſhould alſo be *thought* chaſte.

certain, from a thorough Knowledge of them, have no greater Right to it, than the poor, unfortunate Creatures, who are called *Women of Pleaſure*, have a Right to theirs. To define a Man of Pleaſure would be certainly doing an acceptable Service to the World; and therefore I ſhall attempt it. * I had been two Minutes leaning on my Elbow, reflecting on the Character I was going to delineate, when accidentally caſting my Eyes on a much-deſpiſed Volume, that is ſeldom read in theſe Days, by any but old Women and Parſons, I opened it, and found theſe Words; which I ſhall recommend to the Conſideration of the Reader, as highly deſcriptive of what is called a *Man of Pleaſure*, a *Man of the World*, or a *Man that knows Life*.

" COME

" COME on therefore, let us
" enjoy the good Things that
" are preſent; and let us ſpee-
" dily uſe the Creatures like as
" in Youth.

" LET us fill ourſelves with
" coſtly Wine, and Ointments;
" and let no Flower of the Spring
" paſs by us.

" LET us crown ourſelves
" with Roſe-Buds before they be
" withered.

" LET none of us go without
" his Part of Voluptuouſneſs:
" Let us leave Tokens of our
" Joyfulneſs in every Place; for
" this is our Portion, and this is
" our Lot.

" LET us oppreſs the poor
" righteous Man; let us not
" ſpare the Widow, nor reverence
" the gray Hairs of the Aged.

" LET

" LET our Strength be the
" Law of Juſtice; for that which
" is feeble is found to be nothing
" worth.

" THEREFORE let us lie in
" wait for the Righteous; be-
" cauſe he is not for our Turn,
" and he is clean contrary to our
" Doings: He upbraideth us
" with our offending the Law,
" and objecteth to our Infamy
" the Tranſgreſſings of our Edu-
" cation.

" WE are eſteemed by the
" good and wiſe Man as Coun-
" terfeits. He abſtaineth from
" our Ways, as from Filthineſs:
" He pronounceth the End of
" the Juſt to be bleſſed, and
" maketh his Boaſt that GOD is
" his Father.

" LET us ſee if his Words be
" true; and let us prove what
" ſhall

" ſhall happen in the End of
" him.

" For if the juſt Man be the
" Son of God, he will help him,
" and deliver him from the Hand
" of his Enemies.

" Let us examine him with
" Deſpitefulneſs and Torture,
" that we may know his Meek-
" neſs, and prove his Patience.

" Let us condemn him with
" a ſhameful Death; for by his
" own Sayings he ſhall be re-
" ſpected.

" Such Things they did ima-
" gine, and were deceived; for
" their own Wickedneſs hath
" blinded them.

" As for the Myſteries of God,
" they knew them not; neither
" hoped they for the Wages of
" Right-

" Righteouſneſs; nor diſcerned
" a Reward for blameleſs Souls.

" For God created Man to
" be immortal; and made him
" to be an Image of his own
" Eternity.

" Nevertheless, through
" Envy of the Devil came Death
" into the World; and they
" that do hold of his Side do
" find it."

This Quotation from the admirable Book, called the Wisdom of Solomon, it is hoped, though long, will not be deemed tireſome, as nothing can exceed the judicious Obſervations made in it. Thoſe who are deſirous of ſeeing the ſame Subject purſued, and the great Advantages the Juſt enjoy over the Wicked, may read the third Chapter, or, which may be ſtill more advantageous, may go through

through the whole Book, in which there is diſplayed as rich a Vein of Piety and Wiſdom as is, perhaps, any where to be met with. ——Did theſe moſt excellent Writings bear the Name of *Claſſic*, or were they recommended to the World with a thouſandth Part of the affected Erudition that uſhers an HORACE, a JUVENAL, or any other profane Writer, to the Notice of Mankind, they would be moſt eagerly ſought after, and greedily peruſed: But being in every one's Hands, they meet the Fate that attends other familiar, however valuable Things.

EDU-

EDUCATION is purchaſed; Mens Perſons are purchaſed to fight Battles againſt Potentates they know not, and in Cauſes it is impoſſible they ſhould know to be juſt or unjuſt; Judges are paid for expounding the Law; Divines are paid for expounding the Goſpel; Phyſicians are paid for preſcribing for their Patients; Artiſts, and Tradeſmen of all Kinds, are paid for their Labour and Commodities;—in ſhort, all Mankind are paid for their different Purſuits, and their Additions to the common Stock of Induſtry, Ingenuity, or Utility. He muſt be a Madman or a Fool, who would expect their Labours for Nothing. If it be not diſreputable then in the Members of

of any Profeſſion to follow that Profeſſion for the Rewards that attend it; why ſhould it be expected of an *Author* to follow his Profeſſion without Fee or Reward? Are not Wit and Genius as fit Commodities to deal in as Raiſins or broad Cloth? If an Author indeed, was formed different from other People; could he ſubſiſt on Viands from Parnaſſus, or Potations from Helicon, I would join with the great Vulgar in ſtigmatizing him with the opprobrious Name *Hack* for receiving *Sterling* Coin for his Productions. But ſince this is not the Caſe; ſince an Author is formed juſt like the common Herd of Men; ſince animal Food and good Liquor are equally neceſſary for ſupporting his *Corporation* as any of the twelve Corporations of London; I muſt own I conſider him as well entitled to a Reward for his Labours, as any

Member of any Profeſſion can be for his.

If Thought alone the Appetite could cloy,
Could Poets, like Camelions, live on Air,
If neither Thirſt or Hunger could annoy,
The pooreſt Poet never need deſpair.

PREJUDICE and Partiality are the greateſt Foes to Reaſon, as they obſtruct a free Inquiry into the Nature of Things. To reaſon with a prejudiced Man is beating the Air: It is talking to Deafneſs, and painting to Blindneſs. I have a hundred Times aſked, Is it politic, or is it juſt, to tie up the Hands of a large

large Body of Men in a State, and prevent their ſerving it to the utmoſt of their Power, merely for their ſpeculative Opinions? If Opinions do not influence the Practice of Mankind, they are not proper Objects for the Cognizance of a State, nor ſhould they draw down heavy Pains and Penalties on thoſe who hold them. This is the Language of Humanity and common Senſe. If therefore a State can be found, that comes under this Deſcription, would it not be, not only an Act of Wiſdom, but an Act of Juſtice, to repeal ſuch penal Laws? for whatever apparent Neceſſities may have originally juſtified the Inſtitution of them, they are now as unneceſſary as cruel: They tend to the Perverſion of Morals, ſport with the moſt ſacred Feelings, violate the fondeſt Prepoſſeſſions of the human Mind, and tear aſunder the Bonds of Family Affection; nay,

they tempt the Son to become the baſe and intereſted Informer againſt the Father. Is it poſſible that theſe Things are, and that they are not redreſſed? Will any Government deviate ſo far from the eternal Rules of Right, as to glory in a Continuance of Wrong? Will they puniſh the unoffending Children for the Crimes of their great, great Grandfathers? Will they, by a barbarous Proſcription, put it out of the Power of Perſons to be ſo ſerviceable to a State as they could wiſh? Will they compel them to ſeek for that Bliſs and Freedom beyond the Atlantic, they in vain wiſhed for in their native Country? Will they do all theſe harſh Things, and deprive Men of their civil Rights, becauſe they will not profeſs what they do not believe?—Theſe Queſtions, it is hoped, will have ſome Weight; for they are aſked by one who differs from the Perſons alluded

alluded to in the Mode of his religious Perſuaſion; but who has ſo much Charity and Senſe, as to hold out the right Hand of Fellowſhip to all the Sons and Daughters of Mortality, and to ſcorn the idle, paltry Diſtinction attached to Sounds and Names.

WERE a Writer to be influenced by the ſeveral Opinions and Counſels of intereſted Men, with regard to the Choice of his Subjects, he would not have a ſingle Topic to treat on. State-Affairs, cries the Miniſter, or ſome great Knave in Office, ſhould not be diſcuſſed by Authors, nor the *Arcana Imperii* diſcloſed.—Religion, cries the pampered Prieſt, is a ſerious Thing, and ſhould no where be handled but in the

Pulpit.—Phyſic, ſays the ſolemn Son of GALEN, is a heavenly Science, and its Profeſſors are the greateſt Benefactors of Mankind: Neither of theſe, therefore, ſhould be ſported with by profane Wits, and profeſſed Authors.—The Law, ſays the Diſciple of COKE on LYTTLETON, is a ſacred Science, and ſhould not be animadverted on by Men, who are utter Strangers to its wiſe Myſteries, its glorious Uncertainties, its unfathomable Depths, its profound Meanings, its judicious Diſtinctions, and its *brief* Circumlocutions.— Trade, cries the plodding Idiot behind his Counter, is the Support of this here Nation, and is the moſt uſefulleſt and excellenteſt Thing upon the Face of the Yearth; and thof ſo be we are taken off by a Parcell of Fellers that call themſelves Authors and Crickets, yet howſumdiver, and for all that, we are niverthelefs able to feaſt

on

on Dainties, while ſuch Fellers are ſtarving. They ſhould not therefore be ſatirizing us, thof we ſtand behind Counters, lifting of Linen and handling our Yards.

IT is ſo ſeldom that we meet with Inſtances of exemplary Juſtice, or Mercy, that I am particularly pleaſed, when, in the Courſe of my Reading, I meet with any ſuch. I ſhall here give brief Examples of both.

A SULTAN of Egypt, who gained the Hearts of his Subjects more by his Lenity than his Power, had reclined on his Sopha in his richeſt Robes; and awaking,

ing, found a Cat that was ſleeping on his Sleeve. Having juſt experienced the Sweets of tired Nature's richeſt Opiate, without incommoding the poor little Animal, he cut off the Part ſhe had choſen for her Bed, and ſuffered her to enjoy an undiſturbed Repoſe.——Happy Sultan! happy Man! Happier in thinking and acting thus, than if in Poſſeſſion of Peru's Wealth, or Golconda's Mines.

THE Example of *Juſtice* I ſhall give, is that of SOLYMAN. Take it, as related by PUFFENDORF.

" SOLIMAN, ce fier ſouverain
" des Turcs, dont les talens
" étoient fort grands & l'ambition
" ſans bornes, attaqua la Hon-
" grie, & prit Belgrade qu'on
" regardoit comme le boulevard
" de la chrétienté. Il venoit de
" faire cette importante con-
" quête, lorſqu'une femme du
" com-

" commun s'approcha de lui, &
" ſe plaignit amérement de ce
" que des ſoldats lui avoient
" enlevè des beſtiaux, qui faiſoi-
" ent toute ſa richeſſe. Il falloit
" que vous fuſſiez enſévelle dans
" un ſommeil bien profond, lui
" dit en riant le ſultan, puiſque
" vous n'avez pas entendu venir
" les voleurs. Oui, je dormois,
" ſeigneur, répondit-elle; mais
" c'étoit dans la confiance que
" votre hauteſſe veilloit pour la
" ſûreté publique. Le prince,
" qui avoit de l'élévation, ap-
" prouva ce mot, tout hardi qu'il
" étoit, & répara convenable-
" ment un dommage qu'il auroit
" dû empêcher."

LEST ſome of my Readers may not underſtand the Language this little Story is related in, I ſhall tranſlate it into Engliſh.

SOLY-

SOLYMAN, the proud Sovereign of the Turks, whoſe Talents were excellent, and Ambition boundleſs, attacked Hungary, and took Belgrade, which he looked on as the Bulwark of Chriſtianity. Having made this important Conqueſt, a poor Woman came to him, and complained bitterly, that his Soldiers had taken away her Cattle, which were her Support. "You muſt "certainly have been in a pro-"found Sleep then," ſaid the Sultan ſmiling, "or you would "have heard the Robbers "coming."—"I own, my Lord, "I ſlept," replied ſhe; "but it "was in Confidence that your "Highneſs was awake for the "Public Good." The Prince, who poſſeſſed a great Elevation of Mind, admiring ſo pertinent an Anſwer, though haughty, cauſed an immediate Compenſation to be made her for the Damage ſhe had ſuſtained.

MANY

MANY Objections have been lately made to the Immorality and evil Tendency of the *Beggar's Opera*; nor are they, I think, without Foundation. This Piece, while it cenſures Courtiers and wicked Miniſters, attacks all Government whatever. Its Hero too, a profeſſed Highwayman, is drawn with ſuch Courage, Generoſity, Affability, and other good Qualities, as to be an Object of Applauſe and Imitation. We have ſeen of late Years, Multitudes of thoughtleſs young Men, who having been impriſoned, previous to their Trials, for Highway Robberies, have greatly affected the Character of MACHEATH, by behaving in the Manner he is repreſented to have done.

done. They ſing the Airs and Catches, entertain their Miſtreſſes, and in every Reſpect imitate the Conduct of the Hero of the Beggar's Opera. Can there be a ſtronger Proof of the pernicious Effects of this Piece? Does not this evince its evil Tendency ſtronger than all the Declamation in the World? Beſides, let us conſider, that though MACHEATH has been juſtly ſentenced to the Gibbet for a Robbery (to ſay nothing of his marrying two Wives) he comes off in Triumph, and glories in the wicked Actions he has committed. This is a manifeſt Violation of Dramatic Juſtice, and an Encouragement to a guilty and libertine Conduct. Whatever Wit and Knowledge of the World the Author of this Piece has ſhewn, yet for its pernicious Tendency in ſapping the Foundations of Morality, and bringing the beſt of Governments into Contempt, by the

the moſt indecent Applications, it certainly ought to be baniſhed from the Stage, of which it has had too long Poſſeſſion.

MANY of the antient Philoſophers affirmed, that Happineſs conſiſts in a Perſon's feeling the feweſt Wants and Deſires. They are full of Encomiums on that Philoſophy, which teaches us to be ſatisfied with a little; and have repreſented, with all the Eloquence they were Maſters of, the great Miſeries that attend thoſe who are in an elevated Station of Life, and in Poſſeſſion of all the World can give. I could quote Hundreds of Paſſages from Orators, Hiſtorians, Poets and Philoſophers, in Support of this Doctrine; but it

would ſhew more Reading than good Senſe. For my Part, with all proper Deference to thoſe Sages, I muſt diſſent from their Opinion, in ſome Reſpects. It is true indeed, if a Man can bring himſelf to look with Indifference on the Goods of Fortune and the Pleaſures of Senſe, he may be happy: But, I think, not *ſo* happy, as the Man who enjoys the Goods of Fortune, and the Pleaſures of Senſe. A Savage, that roams the Woods, and ſlakes his Thirſt at ſome chryſtal Spring, unknowing the Sweets of ſocial Life, may be contented with his Situation, as he has no Deſires but what he can gratify; yet will any reaſonable Man argue, that he poſſeſſes ſuch a ſolid or refined Happineſs, as the civilized Inhabitant of poliſhed Regions, who enjoys the choiceſt Productions of the different Parts of the Globe, and all thoſe rational Pleaſures that em-

embelliſh Life and ennoble our Beings? The *Abſence* of Wants and Deſires is a mere negative Kind of Happineſs; but the *Enjoyment* of Wants and Wiſhes is ſubſtantial Happineſs. An elegant French Writer, who differs greatly from ROUSSEAU, coincides with me in Opinion on this Subject, and expreſſes himſelf thus:

" ON a mal vu l'Homme,
" quand on a imaginé que pour
" le rendre heureux, il falloit
" l'accoutumer aux Privations.
" Il eſt vrai que l'Habitude des
" Privations diminue la Somme
" de nos Malheurs; mais en re-
" tranchant encore plus ſur nos
" Plaiſirs que ſur nos Peines,
" elle conduit l'Homme à l'In-
" ſenſibilité plutôt qu'au Bon-
" heur. S'il a reçu de la Na-
" ture un Cœur qui demande à
" ſentir, ſi ſon Imagination le
" promene ſans Ceſſe malgré lui

" ſur des Projets ou des Fan-
" tômes de Felicité qui le flat-
" tent ; laiſſez à ſon Ame in-
" quiette un vaſte Champ de
" Jouiſſances à parcourir. Que
" notre Intelligence nous appren-
" ne à voir dans les Biens dont
" nous jouiſſons, des Motifs de
" ne pas regretter ceux auxquels
" nous ne pouvons atteindre :
" c'eſt là le Fruit de la Sageſſe.
" Mais exiger que la Raiſon
" nous perſuade, de rejetter ce
" que nous pourrions ajouter à
" ce que nous poſſédons, c'eſt
" contredire la Nature, c'eſt
" anéantir peut-être les premiers
" Principes de la Sociabilité."

THESE Sentiments are extremely judicious, and, in a great Meaſure, new. He proceeds as follows :

" COMMENT reduire l'Hom-
" me à ſe contenter de ce peu
" que les Moraliſtes preſcrivent à
" ſes

" ſes Beſoins? Comment fixer les
" Limites du Neceſſaire, qui va-
" rie avec ſa Situation, ſes Con-
" noiſſances & ſes Deſirs? A
" peine eut-il ſimplifie par ſon
" Induſtrie les Moyens de ſe pro-
" curer la Subſiſtance, qu'il em-
" ploya le Tems qu'il venoit de
" gagner, à étendre les Bornes
" de ſes Facultés & le Domaine
" des ſes Jouiſſances. De-là na-
" quirent tous les Beſoins facti-
" ces. La Decouverte d'un
" nouveau Genre de Senſations
" excita le Deſir de les conſerver,
" & la Curioſité d'en imaginer
" d'une autre Eſpece. La Per-
" fection d'un Art, introduiſit
" la Connoiſſance de pluſieurs."

THE Chriſtian World lay it down as an incontrovertible Truth, that they have a Right to ſeize on all the Lands and Ter-

ritories belonging to infidel or barbarous Nations. Hence they make no Scruple of poſſeſſing themſelves, by Force and Arms of all ſuch Territories and Lands; murder the Natives, who dare to ſtand up in Defence of their Rights and Liberties; and make Slaves of all ſuch, who unfortunately fall into their Hands. The uſual Method of taking Poſſeſſion of a Country in this Manner, is by the Chriſtian Commander's holding up in his Hand a Piece of Turf cut from the Infidel's Soil, erecting the Sign of the ✠ in ſome conſpicuous Place, and then declaring that he takes Poſſeſſion of the ſaid Country or Iſland for the Uſe of his Chriſtian Sovereign by the *Grace of* GOD, &c. &c. Thus are the rightful Owners diſpoſſeſſed and robbed of their undoubted Properties by Chriſtians, under the Sanction of the CROSS, and in the Name of GOD. If this is not playing the *Devil* for

GOD

God and Christ's Sake, I know not what is ſo. But I ſhall give an authentic Form of taking Poſſeſſion of a Country in the Circumſtances I have above mentioned, extracted from a Work of great Merit, written by the Commander of the Veſſels, who ſeized the Iſland.

" In the Month of June, and " in the Year one thouſand ſix " hundred and fourteen, I went " with the Shallop, into Maud- " lin Sound, there to ſet up the " Sign of the Croſs, the Arms of " King James, and under it, a " Piece of Sheet-Lead, with the " Mark of the Muſcovy Compa- " ny, of the Day of the Month, " and of the Year. Then, cut- " ting up a Piece of Earth, I " carried it on Board, and, in " the Preſence of the Men, ſpoke " to this Effect:

" I take

" I take this Piece of Earth, " as the Sign of LAWFUL Pos- " SESSION of King JAMES's " New-Land, and of this par- " ticular Place, which I name " Trinity Harbour, taken on " Behalf of the Company of Mer- " chants, called the Merchants " of new Trades and Diſcove- " ries, for the Uſe of our Sove- " reign Lord JAMES, by the " Grace of GOD, King of Great " Briain, France, and Ireland, " whoſe royal Arms are here ſet " up; to the End that all People " who ſhall arrive, may take No- " tice of his Majeſty's Right, and " Title to this Country, and to " every Part thereof. GOD *ſave* " *King* JAMES!"

THUS it appears that this Commander, whoſe Name was ROBERT FOTHERBY, laid it down as an undeniable Poſition, that the fooliſh Ceremonies he had gone through gave to his Moſt

Moſt Sacred Majeſty King JAMES (who the poor Natives knew nothing of and never heard of) an undoubted " Right and Title to " that Country, and to every " Part thereof; " and that his taking up the Piece of Land, as related, was " the Sign " of *lawful Poſſeſſion* of King " JAMES's New-Land, and of " that particular Place named " Trinity Harbour."

Now I would fain know, if the *Profeſſion* of Chriſtianity gives a Right to its Profeſſors to rob and murder thoſe who do not profeſs Chriſtianity? I think not; and muſt contend for it, that thoſe who are ſo robbed are better Chriſtians, the *Name* excepted, than the Robbers.—Does Force conſtitute Right? I think not; for then the Property of the Weak and Aged would lie at the Mercy of the Strong and Vigorous.—Does the holding up a Piece of Earth,

Earth, and pronouncing a few *cabaliſtical* Words, give *Chriſtians* a Right to the Perſons and Properties of poor harmleſs People? Surely no! for then my holding up a Piece of Earth, cut from any Owner's Soil, would give me a Title to his Eſtate and Perſon.—Does the ſetting up *two Sticks acroſs each other*, convey a legal Title to the Land they are ſet on? It cannot be; for then the ſetting up two ſuch Sticks, would make any Owner's Conſent to the Alienation of his Land unneceſſary.—What is it then that gives a Right to Chriſtians over the Land of Infidels; or convey a Title to poliſhed Nations over the Lives and Properties of barbarous Nations? The Fact is, Chriſtians and poliſhed Nations have no ſuch Right as they pretend to. GEORGE the Third would have no better Right to a new-diſcovered Iſland or Kingdom, than the Monarch

or

or Chieftain of that Iſland or Kingdom would have to the imperial Throne of Great-Britain. Why then have Chriſtians made Prize of all the Countries they have diſcovered, exterminated the Inhabitants, or led them into Captivity? Becauſe, though they have borne the Name, they have been Strangers to the Spirit they ſhould be of; and becauſe the Luſt of Dominion and the Deſire of Wealth have, in all Ages, been too hard for Integrity and Conſcience.

When Guiana was firſt diſcovered by Sir Walter Raleigh, he took Poſſeſſion of it for King James. Some ſhort Time after, the Pope moſt *generouſly* made a Donation of it to the Spaniards; though it does not appear, but, on the contrary, it is morally certain, that that rich Country was never ſeen, or even heard of by his Holiness. The

Reader

Reader will be pleaſed to obſerve, that Sir WALTER RALEIGH, who conſidered the whole Country as the undoubted Right of JAMES, had only diſcovered a ſmall Part of the Sea-Coaſts, and knew nothing of the interior Parts. The Spaniards had diſcovered another Part of that extenſive Kingdom, which they thought gave them a Right to the whole; for they, as well as the Engliſh, had ſet up two Sticks in the Places they had landed at. Now, whoſe Title was preferable, in the Eye of Equity and Juſtice? Were they not both alike invalid? Could the landing and putting up two Sticks on a *Foot of Land*, give the Engliſh a Right to a Kingdom, half as large as all Europe? And could the Pope's Gift of a Country that was not his own, and which he never ſaw or heard of, convey a good Title, or be warranted either by the Prin-

Principles of Chriſtianity, or the Pope's Religion?

WE meet very frequently in the Grecian and Roman Writers, ſuch excellent moral Sentiments, as one would imagine, ſhould be unknown to the ethnic World: At the ſame Time, we find ſuch Doctrines inculcated, as are a Diſgrace to Philoſophy and common Senſe. Is it not ſtrange, that the Sublime and Low, the Excellent and the Contemptible ſhould be ſo oddly jumbled together in the ſame Compoſition? But this is the Fate of all human Things. There is no ſuch Thing as Perfection; and he who expects it, expects that Man ſhould be a God, and that Earth ſhould be Heaven.—

The ſame Authority that allowed the Lawfulneſs of Revenge, inculcated the oppoſite Doctrine of pardoning an Injury; and he who told us, that Pleaſure was the ſupreme Good, and that we might freely enjoy all the Delights our Paſſions led us to, told us alſo, that Virtue was the Source of Happineſs, and Vice the Parent of Miſery. *Injuria Injuriam cohibere licet* was a proverbial Expreſſion, and the conſtant Practice of the Antients; but was as diſgraceful to Morality, as deſtructive to the Intereſts of Society. How much more nobly does SALLUST expreſs himſelf! *Sed bono vinci ſatius eſt, quam malo More Injuriam vincere.* i. e. A good Man would rather ſuffer in a righteous Cauſe, than ſucceed in it by wicked Means.—This was not only ſpeaking like a Philoſopher, but inculcating the Doctrine of a Chriſtian.

THE

THE Knowledge of Words and Things is extremely different. A Man may underſtand ten Languages thoroughly, yet be a thorough Blockhead: Such Knowledge, however, is very uſeful. A Purſe that holds my Money has its Value; but who will pretend to compare it to the Money itſelf?—Words, ſays ſome Author, are the *Daughters* of EARTH, but Things are the SONS of *Heaven*.

MEN ought to be judged of by their Actions, not their

Profeſſions. It is eaſy to aſſume the Appearance of Virtues we have not: But Time, the ſure Touchſtone of Truth, will detect the Counterfeit, and ſhew him in his own odious Colours. Of all Kinds of Hypocriſy, that of the *mock-Patriot* is not the leaſt ſucceſsful, nor the leaſt criminal. The Semblance of Virtue, and the true *Amor Patriæ* he aſſumes, enable him to deceive PENETRATION herſelf; for there are few Spears of ITHURIEL to be found, whoſe Touch will unmaſk the Fiend, and reveal him in his native Deformity. The Profeſſions of Patriotiſm are, however, grown ſo very, very ſtale, that I would moſt heartily recommend it to all Lovers of their Country, not to make any at all, except on very particular Occaſions, but leave their Actions to ſhew their Worth, and ſound their Praiſe.

SOME

SOME great Patriots I have heard of, who ſeem to think that their Patriotiſm renders any *Appearance* of Integrity or Juſtice unneceſſary. They pay their Devotions to the Shrine of LIBERTY; *ergo*, they need not pay their Debts. They ſatisfy their Auditors in the Senate with Declamations for FREEDOM; *ergo*, they need not ſatisfy their Creditors in their Shops with hard Caſh. They make perpetual Profeſſions of their Love of their Country; *ergo*, they need not make any Profeſſion of their Love of Honeſty. They diſcharge their Vollies of Oratory with Rapidity; *ergo*, they need not diſcharge their Bills with Punctuality.——I would, however, make

it a Queſtion, whether ſuch Perſons I have deſcribed are really and *bonâ Fide* Patriots; whether a Man can love his Country, who does not love Integrity; whether he can do Juſtice to his Conſtituents, who does not do Juſtice to his Creditors; and whether all his Buſtling and Roaring for the Public Good, while his Practices are deſtructive of the Intereſts of Trade, are not merely like "ſounding Braſs and a tinkling "Cymbal?" or *Vox et præterea nihil.*

IN Page 89 of this Volume, I have expoſed the Folly and Wickedneſs of ſuch Chriſtian Kings, as ſend out Fleets to diſcover new Countries belonging to ſavage or unpoliſhed Chiefs or Monarchs, and

and who lay it down as an inconteſtible Maxim, that they have a Right to poſſeſs themſelves of thoſe Countries *per Fas aut Nefas.* As ſome of my Readers may be ignorant of the Form of Letters Patent granted on theſe Occaſions by the Monarchs of England, I ſhall here give an Extract of that granted by Queen ELIZABETH to WALTER RALEIGH, Eſq; afterwards Sir WALTER RALEIGH.

" ELIZABETH, &c. To all
" People greeting. Know ye
" that out of our eſpecial Grace,
" we grant to our truſty, and
" well-beloved Servant, WAL-
" TER RALEIGH, Eſquire, his
" Heirs, and Aſſigns, the free
" Liberty to diſcover ſuch re-
" mote heathen and barbarous
" Lands, not actually poſſeſſed
" by any Chriſtian Prince, nor
" inhabited by Chriſtian People,
" as to him or them ſhall ſeem
" good,

" good, to hold the ſame, with
" all Prerogatives, Commodi-
" ties, Juriſdictions, Royalties,
" Privileges, by Sea, and Land,
" as we by Letters-Patent may
" grant, or any of our Progeni-
" tors have granted; with Li-
" cence to inhabit, or remain,
" build, and fortify, at the Diſ-
" cretion of the ſaid WALTER
" RALEIGH, his Heirs, &c. the
" Statutes, or Acts againſt Fu-
" gitives, or ſuch as depart this
" Realm unprejudiced, notwith-
" ſtanding. We likewiſe grant
" him, or them, full Power to
" take, or lead ſuch of our Sub-
" jects as ſhall willingly accom-
" pany him, or them; alſo to
" employ, and uſe ſufficient
" Shipping, and Furniture for
" Tranſportations, and Naviga-
" tions in that Behalf; ſo that
" none of thoſe Perſons be ſuch
" as are reſtrained by us, or our
" Heirs, or Succeſſors. Farther,
" that the ſaid WALTER RA-

" LEIGH,

" LEIGH, and his Heirs ſhall
" enjoy for ever, all the Soil of
" ſuch Land ſo to be diſcovered,
" and of all ſuch Cities, Caſtles,
" or Towns, in the ſame, with
" the Right, and Royalties, as
" well marine, as other, within
" the ſaid Land, or Seas adjoin-
" ing, with full Power to diſpoſe
" thereof in Fee-Simple, or other-
" wiſe, according to the Laws
" of England, at his, and their
" Will, to any Perſon within the
" Allegiance of us, or of our
" Heirs, reſerving always to us,
" for all Services, Duties, and
" Demands, the fifth Part of all
" the Ore of Gold, and Silver
" there obtained after ſuch Diſ-
" covery. All which Lands, and
" Countries ſhall be for ever hol-
" den by the ſaid WALTER
" RALEIGH, his Heirs, &c. by
" Homage, the ſaid Payment
" reſerved only for all Services.
" We likewiſe grant to the ſaid
" WALTER RALEIGH, and his
" Heirs,

" Heirs, Licence for their De-
" fence, to repel by Land, or
" Sea, all Perſons that ſhall
" without his, or their Liking,
" attempt to inhabit the ſame
" Countries, or within two hun-
" dred Leagues of the Places in
" them, where he, or they,
" within ſix Years to come, ſhall
" make their Dwelling, if not
" before inhabited by the Sub-
" jects of any Chriſtian Prince,
" in Amity with us. Giving alſo
" Power to him, or them, to
" take thoſe Perſons, with their
" Ships, and Goods, and keep
" them as lawful Prize, who,
" without his, or their Licence,
" ſhall be found trafficking with-
" in the Limits aforeſaid (our
" Subjects, and others, in Amity
" with us, only excepted). And
" as well for uniting in more
" perfect League, ſuch Countries
" with our Realms of England,
" and Ireland, as for the Encou-
" ragement of Men to theſe En-
" terprizes,

" terprizes, we declare that all " ſuch Countries ſo poſſeſſed ſhall " be of our Allegiance. And " we grant unto the ſaid WAL- " TER RALEIGH, his Heirs, " &c. &c."

THE Reader will ſee by the above, that ELIZABETH took it for granted, ſhe had an indubitable Right, to grant to her Subjects, Lands that neither herſelf nor that Subject ever ſaw or heard of. What would the haughty ELIZABETH have ſaid, had any Savage Monarch, who had never ſeen or heard of England, granted to his Subject all its Lands; and if that Subject, by ſome Means or other, had procured Shipping and Forces ſufficient to ſeize on and conquer England, murder ſome of the Inhabitants, and compel the Remainder to ſubmit to Slavery; would not that Savage Nation be equally juſtifiable in its Actions, as a Chriſ-

Chriſtian Nation in ſimilar Circumſtances would be? May Chriſtians lawfully ſeize the Lands and murder the Perſons of Savages; and may not Savages as lawfully ſeize the Lands, and murder the Perſons of Chriſtians? Can a King of England, or a Pope of Rome, conſiſtent with Juſtice or common Senſe, pretend to convey a legal Title to the Lands of another Potentate, its rightful Owner? In my humble Opinion, ſuch a King, or Pope, muſt be an Idiot, or a Knave, or both. An *Idiot*, if he thinks he has a Title when Truth proclaims he has not. A *Knave*, for ſeeking to rob another Perſon of his Property: And both *Fool* and *Knave* for acting ſo unjuſtly and fooliſhly.——I don't know indeed, whether the Popes of latter Days have been ſo ready to grant, from the Plenitude of their Power, the Lands of Infidel Nations to thoſe bold Chriſtian Adventurers, who, armed

armed with the Bible in one Hand, and their Sword in the other, would ſeize and retain them to their own Uſe; and force their rightful Owners either to receive the Maſs for the Good of their Souls, or receive Muſquet Balls into their Bodies. But whoever reads Hiſtory will find, that this was a Practice they exerciſed for Hundreds of Years, and carried to ſo extravagant a Length, as convinced, not only *Heretics*, but even diſpaſſionate Catholics, that they conſidered their "Empire as of this World."

A MONARCH who will ſuffer himſelf to be directed by vicious Favourites and Miniſters, though virtuous in himſelf, is, in Fact, the Author of their Vices,

and all the unhappy Conſequences that reſult from them. A Monarch, who is the Father of his People, ſhould not be the Dupe of a Favourite. A Monarch, who ſhould ſee and judge for himſelf, ſhould not take Things upon Truſt. If a Nation, from the Height of Splendor and Glory, ſhould be brought, by the Ignorance or Treachery of incapable or wicked Miniſters, to a State of Miſery and Contempt, deſpiſed Abroad, and at Home unhappy—it is but poor Conſolation to reflect that the King has many perſonal Virtues. Was this imaginary Deſcription to become a real Picture of a Nation, and its virtuous Monarch, I would cry out with MARCUS, in the Tragedy of CATO,

" Curſe on his Virtues!—they've
" undone his Country."

WE ought always to mean well, though we may miſcarry in our Actions. A Purity of Intention, joined to a good Action, makes it highly laudable and efficacious; it extenuates the Malignity of an evil Action; and makes an indifferent Action meritorious. Succeſs cannot, in the Nature of Things, always attend an upright Intention; but though diſappointed Abroad, we ſhall always be happy at Home. We ſhall poſſeſs an *inward Judge* who has examined our Actions, and approved them, becauſe they proceeded from an honeſt Deſire of doing our Duty. This will give us a more Heart-ſelf Satisfaction than the Applauſes of even the Wiſe, or the Careſſes of the Great could give us. For, as our excellent moral Bard has well obſerved,

" One ſelf-approving Hour whole
" Years outweighs,
" Of ſtupid Starers, and of loud
" Huzzas."

ESSAY ON MAN.

IT is ſomewhat ſtrange, that Men will take upon them to ſay they believe what they do not *know* they believe, and will be ſo very complaiſant, as to ſubmit their Faith to the Regulation of others, or, as it is commonly termed, will pin their Faith on other Mens Sleeves. This Conduct is extremely abſurd, and highly culpable; for every Man is accountable for his own Opinions, and his own Actions, not for thoſe of other Men. He is to anſwer for the Sentiments and Acti-

Actions of the *Man*, not the Doctrines, or the Deciſions of the *Church*. Beſides, as a Man cannot ſee with Another's Eyes, ſo neither can he comprehend with Another's Underſtanding, or believe with Another's Faith. A Man who *ſays* he believes whatever a Church, or a Body of Men believes, utters a Falſehood. He cannot tell what that Church, or Body of Men believes; how then can he believe, what he does not know? How can he form his Belief, or mould his Conſcience, according to Shapes and Patterns he has never ſeen? No Artiſt whatever can work, and make Reſemblances of Things he has no Conception of, and which he never viewed; how then can a Man make his Faith and his Conſcience reſemble thoſe he knows nothing of? And how can he be ſure of the Likeneſs, when he cannot compare them together? It is a lazy Modeſty, and

a mere pretended Humility, to reſign our own Reaſon to others, and to ſubmit implicitly to the Dictates of Men, who are often poſitive and overbearing, in Proportion to their Power and their Ignorance, and ſometimes ſo diſingenuous as to teach and maintain what they do not believe. We muſt, in ſhort, if we act like reaſonable and thinking Creatures, reaſon and think for ourſelves; for if we ſay *we think as the Church thinks*, when we know not *how* ſhe thinks, "we deceive "ourſelves, and the Truth is not "in us." No man can think, or believe by *Proxy*. The Idea is abſurd. On our own Heads Puniſhments muſt fall, or Bleſſings muſt come. We cannot be ſaved by Proxy, nor d-mn—d by Proxy; neither can we appoint, or chooſe Proxies to ſettle the Mode and Faſhion of our Faith in Matters of Religion.

—Theſe

—Theſe are Things People ſhould ſeriouſly think of.

I HAVE juſt read a Piece, to which the Prize propoſed by the Lord Lieutenant of Ireland was adjudged in Hilary Term 1778. It is entitled, "A Com-" parative View of the Lives of " HENRY the Fourth of France, " and WILLIAM the Third of " England. By JEROM ALLEY." Its Author has ſhewn himſelf a thorough Maſter of the Subject; and whether we conſider the Juſtneſs of his Sentiments and Remarks, the Conduct of his Plan, or the Strength and Beauty of his Diction, we muſt give it as our Opinion, that the Work is a Maſter-piece of the Kind, and well worthy the Peruſal of every Lover

ver of Hiſtory and the Belles Lettres. We give a ſhort Extract, that the Reader may judge for himſelf; and which we do the more willingly, as the Piece, however worthy the public Attention, is in very few Hands.

" In HENRY we praiſe the " Warrior more than the Man; in " WILLIAM we praiſe the Man " more than the Warrior.—HEN- " RY's Actions were frequently " the Offſpring of private, WIL- " LIAM's always the Conſe- " quences of public Conſiderati- " ons. —In HENRY we admire " the unabating Fortitude, by " which, in ſpight of ſo many " Perils and Difficulties, he ob- " tained his Crown; but in the " latter we venerate the diſin- " tereſted Philanthropy of a " Heart, too ample to be con- " fined to a Family, a Sect, or a " Nation! a Heart juſtly eſteem- " ed the Aſylum of Freedom

" and

" and Mankind! whoſe Bene-
" volence, being ſufficiently
" ſtrong to inſtigate the Hero,
" at the Hazard of almoſt all
" that was dear, to the Defence
" of an oppreſſed and injured
" People, with whom he was
" immediately connected, was
" rewarded with a Crown—
" HENRY's was an inconſiſt-
" ent, WILLIAM's a conſiſtent
" Character—HENRY renounc-
" ed the Religion which he had
" long defended, from Motives
" of Policy; WILLIAM con-
" tinued the Champion of the
" Proteſtant Faith from Princi-
" ple alone—If HENRY reco-
" vered France from the Miſe-
" ries of civil War, WILLIAM
" reſtored and ſtrengthened the
" Britiſh Conſtitution—HENRY
" ſhewed a noble Inclination to
" befriend a grateful People, and
" he poſſeſſed the Means of ac-
" compliſhing his Wiſhes. He
" was conſtantly fortunate in the

" Service

" Service of a Miniſter, as able
" as he was upright; and, up-
" on becoming King of France,
" he became the Tongue that
" ſpake the Law, and the Hand
" that held the Purſe of the Na-
" tion: Whereas, WILLIAM
" had no SULLY to watch, to
" think, and to toil for his Glo-
" ry; he was generally reſtricted
" and oppoſed, even in his beſt
" Deſigns; yet, as far as his
" Means and Ability could per-
" form, he was a faithful and
" generous King, to a diſcon-
" tented and ungrateful People.
" —We do not impute to HEN-
" RY, that the Advantages of
" his Government died almoſt
" with himſelf: But it is the Glo-
" ry of WILLIAM, that as the
" Effects of his Reign was Safety
" and Happineſs to his Subjects,
" they have remained the Pride,
" the Conſequence, and the
" Comfort of their Deſcendants;
" and muſt continue ſuch, while

" the

" the Proteſtant Religion has an
" Intereſt in the World——It
" ſeems that HENRY was well
" acquainted with the Intereſts of
" his own Kingdom, and thoſe
" of foreign Courts; but a Want
" of Caution and Reſerve, an
" Unſteadineſs of Diſpoſition,
" and even a Timidity at times,
" conſiderably derogated from
" his political Character: Where-
" as, WILLIAM was deep and
" thoughtful. He was, what
" HENRY endeavoured to be,
" the Politician of Europe; his
" Toils ſupported, his Counſels
" directed, his Genius animated
" that wiſe and illuſtrious Con-
" federacy, which defeated the
" arbitrary Schemes of France.
" He was cautious to an Ex-
" treme, and, like HENRY,
" ſuſpicious, ſometimes, where
" Confidence would have been
" a Virtue. But Apologies may
" be found, to plead in Mitiga-
" tion of theſe Errors, as well as

" for

" for his having taken into Em-
" ployment Men who were alike
" ſuſpected by himſelf and the
" Nation, which will not operate
" in Favour of a King who had
" experienced more Fidelity in
" his Servants, and was not,
" from the overbearing Influence
" of Faction, under any Neceſ-
" ſity of employing the Worth-
" leſs——HENRY, in general,
" cannot be too much applauded
" for his public, or too much
" cenſured for his private Life:
" WILLIAM was as uniformly
" amiable in a domeſtic, as he
" was in a public Station—HEN-
" RY had ſtrong Paſſions which
" ruled him; WILLIAM had
" ſtrong Paſſions he ruled
" —HENRY's Art and Elo-
" quence could almoſt recom-
" mend his Faults; WILLIAM
" wanted Art to make even his
" Virtues captivating—HENRY
" was frequently immoral; WIL-
" LIAM was a juſt and perſever-

" ing

" ing Moraliſt.—HENRY's cri-
" minal Enjoyments acquired an
" additional Degree of Inveterа-
" cy, from their being the moſt
" conſpicuous Example of that
" profligate Love of Pleaſure, to
" which Honour and Religion
" are too frequently ſacrificed:
" But, WILLIAM finiſhed an
" illuſtrious Character, by con-
" tinuing to act as a Model of
" conjugal Fidelity, domeſtic
" Worth, inflexible Integrity,
" and true Religion. In a Word,
" he ſurmounted more numerous
" Diſtreſſes than HENRY had to
" oppoſe: His Errors and Miſ-
" managements were fewer and
" leſs criminal; and his Actions
" were univerſally as great, and
" frequently ſprang from nobler
" Principles. Wherefore, to ſum
" up all at once, WILLIAM
" may juſtly be conſidered as
" another HENRY without his
" Vices, and conſequently a bet-

" ter Man, a better Chriſtian,
" and a better King."

IT is a certain Truth, that Tradeſmen in general affect a greater Superiority over, and ſhew haughtier Airs to thoſe they employ, however reſpectable their Characters, or bright their Genius, than the Nobility and Gentry in general ſhew to thoſe Tradeſmen. It ſeems, as if the *Heroes of the Counter* were reſolved, at any Rate, to revenge themſelves of the Indignities they receive from their Superiors, by putting greater Indignities on Men of Learning, Science, or Art, and which they think, themſelves fully authorized to do——becauſe they employ them. This reſembles exactly the Caſe of the Huſband

band and Wife. The Huſband receives an Affront Abroad, from an Adverſary he dares not cope with; and, to be revenged, he goes Home, and beats his Wife. This is a moſt cruel Caſe; but it is not leſs true than cruel. The beſt Way a Man of Genius can ſhew his Reſentment to ſuch Wretches, I think, is that ſhewn by Doctor JOHNSON to OSBORNE the Bookſeller. The Doctor was employed by the Bibliopoliſt to draw a Catalogue of Books in every known Art, Science and Language, and was paid by the Year, not by what is vulgarly called *Piece-Work*. It ſeems the Doctor, as great Bodies move ſlowly, was not ſo *precipitate* as the Bookſeller deſired, and was therefore called to Account for it by the big-wigged Bibliopoliſt. The Doctor, having a huge Folio in his Hand, ſurveying the Vender of Books with the moſt *placid* Indignation, "There, Mr. Os-

" BORNE," ſaid he, " take that! " I know it will make no Im- " preſſion on your leaden Peri- " cranium; but it may teach you " how to behave to your Superi- " ors for the future. If you " are not contented with one " Downfall, ariſe from you ſu- " pine Poſture, and SCHREVE- " LIUS ſhall give you another."

THE *Origin of Evil* is a Subject that has employed Thouſands of Tongues and Pens, yet to very little Purpoſe. Some will have it, that Evil proceeds from the Imperfection of human Nature; ſome, that it proceeds from the Suggeſtions of the Devil; ſome, that it is the neceſſary Conſequences of Free-Agency; and others contend, that it ariſes from, what

what they call, the Reaſon and Nature of Things. It were no difficult Taſk to ſhew the Abſurdity of all theſe Opinions; but to thoſe who have reflected on the Subject it would be nedleſs, and to others it would be unintelligible. I ſhall therefore, only briefly obſerve, that the true Way of accounting for the Origin of Evil is to reflect on its Nature and Tendency; this will convince us, that it muſt proceed from the *Abuſe of Free-Will.* This Manner of accounting for it exculpates GOD from Injuſtice, and ſuppoſes Man an accountable Being; neither of which could be the Caſe, were we to deduce the Origin of Evil from any other Source.

WHEN the Spirit of buccaneering was at its Height in the

Weſt-Indies, it was a common Practice for thoſe Freebooters to preſent a Part of their Spoils to the *Popiſh Prieſts*, which they thought conſecrated the whole of their Plunder. They never undertook any Expedition, we are told, without firſt invoking HEAVEN for Succeſs; and after their fortunate Depredations, they conſtantly thanked GOD for bleſſing their *honeſt* Endeavours. "Tels étoient leurs Principes de "Juſtice et de Réligion," ſays an ingenious French Author, "qu'ils "ne s'embarquoient jamais ſans "avoir recommandé au Ciel le "Succès de leur Expédition, "qu'ils ne revenoient jamais du "Pillage ſans remercier DIEU "de leur Victoire." When they plundered the Churches, and Temples belonging to *Heretics* or *Heathens*, they alſo employed their Booty in building and adorning *Popiſh Chapels* with it. "Avec le "Prix de ſa Rançon," continues the

the ſame Author, " ils emporte-
" rent de cette Place les Croix,
" les Tableaux, les Cloches,
" dans le Deſſein de bâtir une
" Chapelle dans l' Iſle de la Tor-
" tue, et d'y conſacrer cette
" Partie de leur Butin. Telle
" étoit la Réligion de ces Hom-
" mes féroces, qui ne pouvoient
" offrir au Ciel que leurs Rapines
" et leurs Brigandages."—It is needleſs to make any Remarks on theſe hiſtorical Facts. They will occur to the Mind of every Reader.

A SENATE ſhould be extremely cautious of giving away the Properties of Individuals without their Conſent; I mean, in laying of Taxes, and paſſing inſolvent Bills. In Taxes, Equity and

and Impartiality ſhould be ever obſerved, and due Regard ſhould be paid to the different Circumſtances of thoſe affected by the Tax. It has become of late mighty faſhionable to endow Hoſpitals, build PALACES, and levy Taxes, for the Support of the *Poor*. Such vaſt Funds have been forced from the Public for theſe Purpoſes, as have not only robbed our Manufactures and Fields of the Hands neceſſary for their Cultivation, weakened the very Sinews of Induſtry, encouraged a Spirit of Idleneſs; but have enabled the Collectors, Treaſurers, Overſeers, Clerks and other Officers, to live in Splendor and Opulence from the Contributions of the Charitable and Well-diſpoſed, and the Taxes wrung from the hard Hands of honeſt Labour. What is all this but encouraging Lazineſs, and feeding Idleneſs from the Table of Induſtry? Men will not work

work if they can live without it; and our common Vagrants and ſturdy Beggars are not ſo much to be blamed for *accepting*, as others are for *offering* them an Aſylum and Livelihood at the Expence of the Induſtrious. To ſpeak my Opinion freely, I think that no Proviſion whatever ſhould be made for Beggars by any commercial Nation; as it blunts the Edge of Induſtry; proves an Incentive to Idleneſs; gives to thoſe who do not work or labour, the Earnings of thoſe who do; and excites an univerſal Spirit of Diſcontent among the middling and lower Orders of People, in ſeeing a Parcell of ſlothful Perſons fed at the public Expence, and to whoſe Maintenance in Idleneſs themſelves are forced to contribute by an unremitted Exertion of their Labour and Induſtry.—Beggars ſhould be left, I think, to the caſual Benevolence of the Public.

AN

AN inſolvent Bill ſhould be well weighed before it is enacted into a Law. For let us reflect what it is. It is aſſuming a Power of diſpoſing of a Creditor's Property without his Conſent. It is diſcharging an Obligation of a very high Kind; the Obligation the Debtor lies under to his Creditor. This Obligation an Act of Inſolvency renders void, notwithſtanding it may prove the Ruin of a thouſand honeſt Creditors and their Families, who have been induced to give Credit to their ſeveral Debtors. A Senator may forgive a hundred Debts due to *himſelf* without much Conſideration, if he is ſo inclined; but he ought to weigh the Matter very ſeriouſly before he

he forgives a Debt due to *Me*, and which, if I loſe, it may force me into that Priſon my Debtor was ſo *humanely* extricated from. Beſides; Acts of Inſolvency prove ſuch Inlets to Fraud and Deceit; give ſuch Encouragement to Diſſipation and Extravagance; lay ſuch Reſtraints on Trade and public Credit; furniſh ſuch ample Matter for Knavery and Perjury; and in every Reſpect are ſo injurious to mutual Confidence and natural Juſtice, that I could heartily wiſh they were either leſs frequent, or more guarded againſt the numerous Evils and Inconveniencies they are generally ſubject to, and are attended with.——Were our Members of Parliament to viſit our Priſons; ſee what Sort of Inhabitants they contain; what *Doings* are tranſacted there, and what *Acts with Impunity*, I am pretty well convinced they would not be ſo fond of *Acts of Inſolvency*.

AN

AN Argument never loſes its Weight by being enforced with good Manners. Indeed, Controverſies become inſupportably tireſome, if deſtitute of this amiable Quality. I give a very remarkable Inſtance of the Want of good Manners and good Senſe. in no leſs a Perſonage than the celebrated Pope BONIFACE; who writing to PHILIP the Fair, King of France, expreſſes himſelf thus:

" BONIFACE, Biſhop, Ser-
" vant of the Servants of GOD,
" to PHILIP, King of the French.
" *Fear God and obey his Com-*
" *mandments.* We would have
" thee know that thou art ſubject
" to Us in Spirituals and Tem-
" porals. Thou haſt not the

" Power

" Power of granting any Colla-
" tion to Benefices and Pre-
" bends. And although thou
" haſt the Cuſtody of ſome which
" are vacant, thou art to reſerve
" the whole intervening Profits
" to the Succeſſors. And if thou
" haſt conferred any, we have
" decreed that the Collation is
" void, and do revoke it as far
" as it has taken Effect. Thoſe
" who are of another Opinion,
" we eſteem Fools.——Given at
" the Lateran, December 2, in
" the ſixth Year of our Pontifi-
" cate."

PHILIP's ANSWER to this extraordinary Production, is much in the ſame Syle.

" PHILIP, by the Grace of
" GOD, King of the French, to
" BONIFACE, who ſtiles himſelf
" chief Pontiff, we wiſh little or
" no Health. May thy moſt ſu-
" perlative Fooliſhneſs under-

" ſtand, that we are not ſubject
" to any one in Temporals; that
" the Collation of ſome vacant
" Churches and Prebends, and
" the Enjoyment of their Reve-
" nues, belong to us by the
" Right of our Crown; and that
" we are reſolved manfully to
" maintain our Poſſeſſion againſt
" all Men. Thoſe who think
" otherwiſe, we eſteem not only
" Fools but Madmen. Given,
" &c."

I LEAVE my Readers to judge which was the wiſer of theſe two ill-mannered Idiots.

THE Eloquence and Sublimity of the Sacred Writings are ſuch, that I have often wondered they are not more quoted by Authors,

thors, that have a Regard for ſuch noble Compoſitions, and who form Pretenſions to a juſt Taſte. POPE, ADDISON, GAY, SWIFT, and others, furniſh out many a Citation, or literary Morſel, to our modern Writers, while the ſacred Penmen are almoſt wholly neglected, but by Divines in their Sermons; and even theſe, of late Years, are very ſparing in their Quotations, as if fearing they would diſgrace their Pages. Yet, notwithſtanding this criminal Neglect, I would undertake to prove, by parallel Paſſages, that the happieſt and boldeſt Flights of our beſt Poets, are but the mere Efforts of Impotence, if compared with the fierce Fire of oriental Poeſy, and the high Reach of Thought diſcernible in it. Every Page in the ſacred Writings, will prove the Juſtice of this Remark. I cannot, therefore, but impute the Inattention ſo generally paid to them, to their

not being ſo much ſtudied as they deſerve to be; for to be admired they need but to be read; and, conſidered merely as literary Compoſitions, they excel any Production in the lettered World.

I SHALL conclude this Subject by the following Extract from that admirable Book, the *Proverbs of* SOLOMON, not becauſe it is ſuperior to any other Part of it, for it is all equally worthy of our Attention; but becauſe the Obſervations it makes are founded on Truth, and the Counſel it gives ought to be followed.

" A POOR Man that oppreſ-
" ſeth the Poor, is like a ſweep-
" ing Rain which leaveth no
" Food.

" THEY that forſake the Law,
" praiſe the Wicked; but ſuch
" as keep the Law contend with
" them.

" EVIL

" EVIL Men underſtand not
" Judgment; but they that ſeek
" the Lord, underſtand all
" Things.

" BETTER is the Poor that
" walketh in his Uprightneſs,
" than he that is perverſe in his
" Ways, though he be rich.

" WHOSO keepeth the Law is
" a wiſe Son; but he that is a
" Companion of riotous Men,
" ſhameth his Father.

" HE that by Uſury and un-
" juſt Gain increaſeth his Sub-
" ſtance, he ſhall gather it for
" him that pitieth the Poor.

" HE that turneth away his
" Ear from hearing the Law,
" even his Prayer ſhall be Abo-
" mination.

" WHOSO cauſeth the Righ-
" teous to go aſtray in an evil

" Way, he ſhall fall himſelf into
" his own Pit; but the Upright
" ſhall have good Things in
" Poſſeſſion.

" THE rich Man is wiſe in
" his own Conceit; but the Poor
" that hath Underſtanding ſearch-
" eth him out.

" WHEN righteous Men do
" rejoice, there is great Glory;
" but when the Wicked riſe, a
" Man is hidden.

" HE that covereth his Sins
" ſhall not proſper; but whoſo
" confeſſeth and forſaketh them
" ſhall have Mercy.

" HAPPY is the Man that
" feareth alway; but he that
" hardeneth his Heart ſhall fall
" into Miſchief.

" As

" As a roaring Lion and a
" ranging Bear, ſo is a wicked
" Ruler over the poor People.

" THE Prince that wanteth
" Underſtanding is alſo a great
" Oppreſſor; but he that hateth
" Covetouſneſs ſhall prolong his
" Days.

" HE that tilleth his Land ſhall
" have Plenty of Bread; but
" he that followeth after vain
" Perſons, ſhall have Poverty
" enough.

" A FAITHFUL Man ſhall
" abound with Bleſſings; but he
" that maketh Haſte to be rich,
" ſhall not be innocent.

" HE that rebuketh a Man,
" afterwards ſhall find more Fa-
" vour than he that flattereth
" with the Tongue.

" SURE-

" SURELY the Churning of
" Milk bringeth forth Butter,
" and the Wringing of the Noſe
" bringeth forth Blood; ſo the
" forcing of Wrath bringeth forth
" Strife."

IT is no uncommon Thing, for Perſons of low Minds to value in others what they poſſeſs themſelves. A fawning, cringing Spirit, that will ſtoop to Actions diſgraceful to Manhood, and at the very Thought of which the liberal Soul revolts, will be ever more likely to gain the Favours and Applauſes of the wealthy Vulgar, than thoſe of a different Caſt, whoſe nice Senſe of Propriety, and whoſe native Dignity will not let them make Uſe of thoſe ſoft Arts of Flattery and Obſe-

Obſequiouſneſs that are generally ſo ſucceſsful in the World. A mere Tradeſman, whom we may properly enough ſtyle the *Hero of a Counter*, is far more likely to accumulate a Fortune, by bowing, cringing, ſmiling, flattering and lying, than the Man of Genius, or the Scholar, who cannot deſcend to ſuch baſe Arts. So too, a profeſſed *Toad-eater*, who is ever ready to praiſe the Wit, and flatter the Humour of his Patrons, feeds his Belly, and fills his Purſe, while the inflexible Son of Integrity and the Man of Science, is in vain propoſing Plans, or offering his Productions to Blockheads, whoſe Heads are as hard as their Counters or Shelves, and whoſe Ideas extend not beyond the Paper that forms, and the Leather that covers a Book.——What ſhall we ſay to theſe Things? Can we be ſurprized at them? No. Such was ever the Caſe, and ſuch it will ever

ever be, till wiſe and honeſt Men come to outnumber Fools, and Flattery ſhall ceaſe to charm thoſe who repoſe under the Canopy of Greatneſs.

THERE is much more good Senſe diſplayed, and good Advice given, in the Form of Solemnization of Matrimony, in the Liturgy of our Church, than the Generality of People ſeem to imagine. I am afraid this Part of our Common Prayer Book is not ſo attentively and generally peruſed as it ought to be, except by young Men and Maidens on the Point of Matrimony. The Compilers of the Liturgy were certainly Men of great Judgment, as well as ſolid Piety. They were no Strangers to the Motives that

that led a vaſt Number of People to engage in Matrimony; and they gave them their Cautions and Counſels accordingly. What can be more diſcreet, than when the intended married Couple are come into the Body of the Church, with their Relations and Friends, than for the grave and pious Prieſt to inform them, that "the *Thing* "*is not to be taken in Hand* unadviſedly, lightly, or wantonly, nor to ſatisfy Mens *carnal* "*Luſts* and *Appetites*, like Brute "Beaſts that have no Underſtanding; but reverently, diſcreetly, adviſedly, ſoberly, "and in the Fear of God, duly "conſidering the Cauſes for which "Matrimony was ordained?"

This Obſervation, which muſt have been made from Experience and natural Philoſophy, is extremely juſt. A young Couple, in the Heyday of their Blood, might be apt to think of indulging

ing their *carnal Appetites*, did not the Church inform them that they muſt not do it too much, but diſcreetly and ſoberly, and remind them, that the End of Matrimony was for other Purpoſes than taking the *Thing wantonly in Hand.*

LEST, however they ſhould be too much diſcouraged, and not take the Thing in Hand at all, in the next Sentence it tells them, that Marriage was ordained for the *Procreation of Children*; and a Prayer is moſt zealouſly offered up to the ALMIGHTY to bleſs the *honeſt Endeavours* of the married Couple, " that they may " both be fruitful in *Procreation* " *of Children.*" But if the Woman is paſt Child-bearing, that Prayer is to be omitted; the Church wiſely conſidering, that to beg a Bleſſing on the Endeavours of a Man, however vigorous, that tills unfruitful Ground, would

would be too preſumptuous, and would not probably be beſtowed.

It is wiſely and properly obſerved too, that "Marriage was "ordained for a Remedy againſt "*Sin*, and to avoid *Fornication*, "that ſuch Perſons as have not "the Gift of *Continency*, might "marry and keep themſelves un-"defiled Members of CHRIST's "Body."

Here the judicious Compilers have ſhewn themſelves well verſed in the animal Oeconomy, thorough Adepts in the Subject treated of, and well ſkilled in the Nature and Reaſon of *Things*. They lay it down as an undoubted Truth, that every Man and Woman has a ſtrong Propenſity to increaſe and multiply, or what themſelves call to "procreate." But as they obſerve, that the Buſineſs of Procreation, if done

without the Help of the *Church*, or in other Words, without Matrimony, is *ſinful*; therefore "Mar-"riage was ordained for a Re-"medy againſt Sin, and to avoid "*Fornication*."—Here it is taken for granted, that Men will be meddling with Women, and if they do not enjoy the chaſte Pleaſures of the nuptial Bed, they will enjoy other Pleaſures, or commit Fornication.

THEY alſo obſerve, that "Marriage was ordained for the "mutual Society, Help and "*Comfort*, that the one *ought* to "have of the other." This is ſtill recommending the Buſineſs of Procreation; but leſt either of the Parties ſhould forget it, they are repeatedly told, that they are come "to be JOINED "TOGETHER," and they remark "that ſo many as are "COUPLED TOGETHER otherwiſe than as GOD's Word doth "allow,

" allow, are not joined together " by GOD, neither is their Ma- " trimony lawful."

I SHALL make no Remark on the Contract the Parties enter into, as it has been ſo often and ſo fully diſcuſſed. The Woman promiſes to love, honour and obey her Huſband, to preſerve her Chaſtity inviolate, or, in the Words of the matrimonial Service, " forſaking all other, to " keep herſelf only unto him." And the Man promiſes much the ſame Things, to which he ſuperadds the Obligation of " *wor-* " *ſhipping his Wife with his* " BODY," that is, I ſuppoſe, in the Words of St. PAUL, to " render her DUE Benevolence," or to pay her her *Dues* punctually and properly.

SUCH is the *Matrimonial Service* in our Liturgy; which I think a very judicious, pertinent

and *decent* Performance. It tells two young Perſons, who are juſt going to be married, or in its own Language, to be "JOINED, or "COUPLED together," what they muſt *do*, and what they muſt *not* do. They muſt not indulge their *carnal Luſts*—they muſt not take the *Thing in Hand* lightly or wantonly, or to ſatisfy their *carnal Appetites*, but they muſt—— attend the Counſel, ye newly married young Men and young Maidens!——they muſt exert their beſt Endeavours, and entreat of GOD, "that they may "both be fruitful in *Procreati-*"*on of Children.*"

I SHALL here take my Leave of this "Form of ſound Words;" in treating of which, if it ſhould be thought that I have tranſgreſſed the Bounds of Decency, I beg the Charge may be ſhifted from me, and laid on the Perſons properly chargeable; for I have only

only tranſcribed their Expreſſions, in commenting on their Sentiments.

THE Celibacy of the Roman Clergy, ſo deſtructive of the Intereſts of Society, is repugnant to Scripture, and to Reaſon. The Scripture poſitively ſays, "To "avoid Fornication, let *every* "Man have his own Wife. 1 "Cor. VII. 2." that is, every Man, whether of the Clergy or Laity, who has not the Gift of Continency: And ſo St. CHRYSOSTOM interprets the Paſſage, in his nineteenth Homily.

"THEY that cannot contain, "let them *marry*; for it is bet-

" ter to marry than to burn. " 1 Cor. vii. 9."

" AND if thou *marry*, thou " haſt not ſinned. 1 Cor. vii. " 28."

THE Advocates for the Celibacy of the Roman Clergy may perhaps ſay, contrary to the Words of St. CHRYSOSTOM, that theſe Texts relate only to the Laity. But St. PAUL, in ſetting forth the Qualifications of a Biſhop, ſays, " A Biſhop muſt " be blameleſs, the *Huſband* of " one Wife. 1 Tim. iii. 2. One " that ruleth well his own Houſe, " having his *Children* in Subjec- " tion. Ibid. Verſ. 4."

THIS Direction would have been highly abſurd, if a Biſhop had been bound not to have a Wife. But the Reaſon of the Apoſtle's prohibiting a Biſhop having more than *one* Wife, was becauſe

becauſe it was frequent, both with the Jews and the Grecians, to have more.

St. PAUL, though an unmarried Man, contends for the Liberty to lead about with him a Wife (1. Cor. ix. 5. "Have we "not Power to lead about a Siſ- "ter a *Wife*, as well as other "Apoſtles, and as the Brethren "of the Lord and CEPHAS?") as the Reſt of the Apoſtles, even the Lord's Brethren, and PETER did: Therefore it was lawful for him, although an Apoſtle, to have married.

BUT, what the Papiſts ought particularly to regard, and what ſhould have a great weight with them, is, that St. PETER, who they affect to look on as the Chief of the Apoſtles, and the Founder of their Church, was a married Man.

"AND

"AND when JESUS was come
"into PETER's Houſe he ſaw his
"*Wife's* Mother laid, and ſick of
"a Fever. Matt. viii. 14. They
"entered into the Houſe of SI-
"MON (PETER) and ANDREW,
"with JAMES and JOHN. And
"SIMON's *Wife's* Mother lay
"ſick of a Fever. Mark i. 29.
"30. And he entered into SI-
"MON's Houſe, and SIMON's
"*Wife's* Mother was taken with
"a great Fever. Luke iv. 38."

CLEMENS ALEXANDRINUS expreſsly ſays, that PETER and PHILIP begat Sons, ſee *Stromat.* Lib. 3. from which I think we may fairly infer that they were both married Men.

LET the Papiſts, who contend for the Celibacy of their Clergy, be ſo good to inform us, by whom had St. PETER his Daughter PETRONILLA, of whoſe Piety their Legends make ſo much Exultation.

ultation. Surely, it muſt have been by his *Wife*; for we are not to ſuppoſe ſo holy a Man, and the Founder of an infallible Church, would keep a *Concubine*.

In Fact, all the Apoſtles had Wives, except John and Paul. See St. Ambrose in *Com. ſupra* 2 Cor. ii.

Cræmon, a Biſhop, fled, with his *Wife*, in the Time of Perſecution. See Eusebius, Lib. vi. Cap. 42.

Speridion, a famous Biſhop, in the Council of Nice, married, and had a Daughter named Irene. See Ruffin. Lib. I. Cap. 5.

Synesias, a learned Biſhop of Ptolemais, was married, and begat Children, when he was a Biſhop.

Biſhop. See his own Works. Epiſt. 70. and 126.

MANY pious and learned Biſhops in the Eaſt begat Children of their lawful Wives after they were Biſhops. See SOCRATES, Lib. v. Cap. 22.

To produce more Authorities would be needleſs, and to ſhew the ill Effects which the Celibacy of ſo great a Body of Men as the Roman Clergy produces to Society would be equally ſo, as they muſt be obvious to every one who attentively reflects on the Subject.

THAT the wiſer Part of the heathen World did not give Credit to the monſtrous Fables

bles on which their Mythology was built, I have before made evidently appear. They well knew it was deviſed by polite Miniſters and crafty Prieſts, merely to keep the Vulgar in Awe; who, without the Sanctions of Religion, would have been like ſo many wild and unbridled Horſes. The two following hiſtorical Anecdotes are ſtrong Confirmations of the Juſtice of my Opinion.

THE elder DIONYSIUS, who though a Tyrant, affected the Character of a Wit, and had a much better Title to it than many others of greater Name, obſerving the extraordinary rich golden Mantle with which the Figure of JUPITER was cloathed, made no Scruple of taking it from the God, and putting it on his own Shoulders. Some Perſons beholding his Conduct, could not help teſtifying their Surprize.

" My

"My Friends," cried the witty Tyrant, "this Mantle is too hot "for the Summer, and too cold "for the Winter."

ANOTHER Time, obſerving the golden Beard of ÆSCULAPIUS with an Eye of Deſire, he turned Barber and cut it off. This drew on him the Cenſure of many bigotted Perſons, who conſidered it as an Act of Sacrilege. "Believe me, my Friends, cried he, "'tis a great Impro- "priety for the Son to wear a "Beard, when the Father went "without one."

CASUISTS and Stateſmen have never yet been able to draw the Line between national Revenge and Forbearance; in other Words,

Words, they have never determined to what Degree a Nation ſhould acquieſce under Injuries, or when avenge them. Indeed, theſe are among the *Ardua Regni*, which it is, perhaps, impoſſible to ſettle in Theory, but muſt be practically determined according to the peculiar Circumſtances of each particular Caſe, which render the Determination neceſſary. Thus much, however, I think, may be obſerved, That the Sword ſhould never be drawn without juſt Cauſe, nor ſheathed without ample Reparation. The Motto of a great Power ſhould be, *Nemo me impune laceſſit.* Severe Chaſtiſement ſhould ever follow wanton Inſult, and petulant Abuſe. Where it does not, Contempt will follow, and Provocation tread cloſely on its Heels. The Sword, drawn in a righteous Cauſe, that returns into the Scabbard without bluſhing with Blood, will

bluſh with Shame.—Should theſe Sentiments appear too ſanguine, or the Expreſſions too ſtrong for a CANDID PHILOSOPHER, let it be remembered that Puſillanimity is an Invitation to Injuries; that the Diſplay of Spirit and Fortitude, cruſhes Hoſtility in its Shell; and that the Slaughter of ten thouſand Men may preſerve the Lives of Millions, and give Peace to the World.

THERE are Queſtions, which ſhould never be ſuffered to be drawn into Debate. Of this Sort, is that of the Power of the Legiſlature. A ſovereign Authority, ſay political Writers, muſt be lodged ſomewhere; and if ſomewhere, the Law Writers aſk, where can it be ſo properly lodged

lodged as in the Legiſlature? This is begging the Queſtion, and taking for granted what ought to be proved. It is not my Buſineſs, however, to enter fully into this delicate Subject; yet, as a free-born Member of Society, and a zealous, though feeble, Advocate for CONSTITUTIONAL FREEDOM, I muſt obſerve, that all Power originates from GOD; that GOD has created Man a free Agent; that Men, by Compact, *transfer*, but not abſolutely *give up*, Part of their original Rights, to be protected in the Remainder; and that, on great and trying Occaſions, of which themſelves only are the competent Judges, they may *reſume* all their Heaven-deſcended Rights and Liberties, and ſhine forth in all their NATIVE DIGNITY and POPULAR MAJESTY!—It will be in vain, on theſe awful Occaſions, when every Thing dear to the People is at

Stake, to talk of Charters, or Acts of Parliament—Charters may be granted by Idiots or by Knaves; and every one knows how Acts of Parliament are often obtained—Charters and Acts will be no more regarded, when the Liberties of a great Nation are attempted to be ſacrificed at the Shrine of Tyranny and Deſpotiſm, than the Tears or Prayers of a Murderer or Parricide would be regarded at the Tribunal of a firm and upright Judge. The People would avail themſelves of their inherent Right; they would bring Traitors to the Block, or the Gibbet; they would not *ſhun*, as CROMWELL ſaid he would, but *ſeek* the SCEPTRED TYRANT, and do themſelves ſubſtantial Juſtice. Knowing, that all Compacts are reciprocal; that if a King performs not his Part, the Subjects are acquitted of theirs; that a Violation of a Coronation Oath, an Uſurpation of the

the Peoples Rights, and an Infringement of the Conſtitution, diſcharge the Subjects from their Allegiance, and reſtore them to their *original* and *native* Freedom; they would have an undoubted Right totally to aboliſh their old, and to chooſe ſuch new Form of Government as they might think proper.——If theſe Sentiments of mine are juſt, how tender ought Miniſters to be of the Peoples Rights! how cautious, to offend them! how circumſpect in their whole Conduct, whether towards the Monarch, or towards their Fellow-Subjects!——

And I would fain know, what Kind of Miniſters, or Stateſmen, they muſt have been, who would ſuffer the Power of the Legiſlature to be drawn into Debate; who would ſeek to *define* their Authority, and *declare* the Supremacy of Parliament; who

would exert illegal Power by unconſtitutional Acts; and proceed to enforce thoſe Acts by armed Mercenaries, and foreign Troops, till they were obliged afterwards to *repeal* them, and thereby acknowledge the Error and Guilt of all their former Proceedings, and as the Man in the Play ſays, " *write themſelves* " *down* ASSES?"

WHAT Reparation could ſuch Miniſters, or Stateſmen, make to an oppreſſed inſulted Kingdom for ſuch Proceedings; diſmembering a great and mighty Empire; and ſowing Diſſenſions and Diviſions among a People, at a moſt alarming and critical Period, when their Safety, nay their very Being, depended on the greateſt Cordiality and Unanimity?—Decapitation may avenge a Nation's Wrongs, but cannot compenſate her Loſſes, or reſtore her alienated Provinces.

WHEN

WHEN the Spaniards conquered Mexico, they found among other Inſtances of Ignorance, a ſtrange Kind of religious Ceremony practiſed by the People. This was the making the Figures of their Gods out of a Kind of Paſte, which being baked, was greedily eaten. The Mexicans were taught to look on this Paſte as holy Food; and as it conſiſted of *divine Fleſh*, they imagined their ſwallowing it, and thereby depoſiting their God in their Bellies, conveyed to them their Virtues. The Spaniards both ridiculed and reprobated this abſurd Practice; not in the leaſt reflecting, that themſelves were equally guilty of it, in eating their MAKER and their SAVIOUR.—

An

An ingenious French Writer ſhrewdly remarks on this Paſſage, " Il vaut mieux manger " des Dieux que des Hommes ;" *i. e.* It is better to eat Gods, than to eat Men.

THE Gains of Wickedneſs often buy off its Puniſhment; and the Knowledge of this Fact gives Wings to Temptation, and Boldneſs to Iniquity. It will be in vain for Perſons to preach, or Moraliſts to write againſt the Sins and Vices of the Age, if Magiſtrates and Men in Office will not concur in doing their Duty, and manfully and virtuouſly reſiſt the Force of Bribes. But this is rather to be wiſhed for than expected. The *Auri*

ri ſacra Fames has in all Ages been too hard for poor Conſcience; and it would be Madneſs for us to expect a Miracle in our Favour. Yet, notwithſtanding this, both Divines, and moral Writers ſhould not deſiſt from their well intended Endeavours to reform the Guilty, and preſerve the Innocent from their Snares. Should thoſe Endeavours but reſtrain one wicked, or induce one innocent Perſon, to perſevere in the Paths of Virtue, they will feel a Satisfaction, which Applauſe cannot give, nor Cenſure rob them of. Do not deſpair then, my honeſt Coadjutors! Let us preach and write againſt Wickedneſs, till we make Wickedneſs drop its haughty Creſt, and be *aſhamed* of itſelf. If we reform not the World, we ſhall benefit ourſelves.

MANY

MANY of the holy Fathers, in the Height of their Zeal for the Chriſtian Religion, have repreſented all the Principles of natural Religion as entirely void of Wiſdom, and deſtructive of Holineſs. Nay, they have termed the moſt heroic and the moſt amiable Virtues of the Heathen World, ſhining Sins. Even the ingenious Doctor YOUNG, from whom one might expect a more liberal Way of Thinking, has adopted their Sentiment and Phraſeology; but perhaps *he* did it merely as a poetical Ornament.

" Look down, great GOD, with
" Pity's ſofteſt Eye,
" On

" On a poor breathing Particle
" of Duſt!
" His Crimes forgive; *forgive his*
" *Virtues* too,
" Thoſe leſſer Faults, half Con-
" verts to the right."
NIGHT THOUGHTS.

This, I allow, is poetical, and ſounds well; but it is neither philoſophical nor judicious. A Virtue is not a Fault, as the Poet calls it, and cannot want Forgiveneſs. A Virtue is, in ſome Senſe, an Emanation of the Deity; it is HIS WORK; how then can it need His Pardon! But if holy Men, or, as I would call them, pious, flighty Viſionaries, will inſiſt that *Virtues* are *Faults*, and have Need of Forgiveneſs; what muſt *Vices* be, and what do *they* need?—In Fact, to inculcate ſuch Kind of Sentiments is weak to a great Degree, and injurious to the Cauſe they would fain be thought Advocates for.

Had

Had the primitive Fathers, and our modern Theologiſts greatly thought, and candidly reflected, they would have repreſented natural and revealed Religion in their true Lights, diſcriminated their Principles, and done Juſtice to both. They would then have found that the God of Nature, and the God of Chriſtianity was the ſame; and that the ſame fundamental Articles compoſe the Religion of Nature, and the Religion of Chriſtianity; but that the latter ſuperadds ſome ſtronger Obligations to Goodneſs, and ſets ſeveral Points of Doctrines and moral Duties in a more conſpicuous Point of View than the former. This, I think, though a brief, a clear, and proper Diſtinction of natural and revealed Religion. The Man, who attempts to deſtroy the former, by his raſh, though perhaps, well-meant Zeal to ſerve the latter, acts like a Man, who to ſave a fa-

favourite Child from the Flames in a Ship, would plunge it in the Waves to be ſwallowed up for ever. Natural and revealed Religion muſt ſtand or fall together; and therefore all Attempts to depreciate either, or ſever them from each other, muſt be alike weak and criminal.

DUELLING was never ſo prevalent as at preſent. All Ranks and Degrees of Perſons are infected with its Spirit. From the Peer to the Peaſant it reigns with a Force that Religion cannot extinguiſh, or common Senſe reſtrain. The Gentry, ſhould, however, quit a Practice that Butchers, and Barbers, and Blackſmiths have taken up. The following Letter, which I aſſure my

Readers is genuine, exhibits a ſtriking Inſtance of the nice Senſe of Honour, which its Writer, a moſt valiant Taylor, entertained. The Taylor was paying his Addreſſes to the Daughter of a Shoemaker, and having heard from her ruby Lips, that his Rival, who was a Journeyman Hatter, had defamed his Character, he wrote to him as follows:

" To Miſtur PADDERICK GA-
" HEGINNE.

" Sur,

" I hunderſtand as howe you
" has aſpirced my Karack'dher,
" and traducked my Onner;
" whereoff I muſt informe you
" it is a baſe and vilanous Parte,
" and therefore I muſte inſiſte
" on your given me a Meetinge
" in the Parke, to Murro Morn-
" inge, at the Our of Ayte per-
" cicely,

" cicely, with too Piſtils in your
" Hands; for I ham detirmined
" to have your Hart's Blud, or
" you ſhall have mines. So no
" more at preſente from

" Your umbel Sarvent,
" and loven Frend,
" THOMAS CLEGHORN."

THE Meeting was accordingly held, and the two Heroes fired a Caſe of Piſtols each, but without doing any Harm, the Inſtruments of Death being loaded, it ſeems, with Gooſeberries, inſtead of Bullets. The Seconds, who were Coblers, and Men of nice Honour as well as the Principals, then interfered, and made the Hatter and Taylor ſhake Hands, and promiſe, on their *Honour*, to be good Friends for the future. After which the four *Gentlemen* repaired to a public Houſe, and got moſt glorioufly drunk toge-

ther, and then began to box with each other.

VERY different from the Opinion and Conduct of Mr. THOMAS CLEGHORN, was a Captain of my Acquaintance, who had been challenged by a Brother Officer, the Day before a general Engagement with the Enemy was expected. To the Challenge brought him, "You may make "my Compliments to your "Friend," ſaid he, "and tell "him I will not fight him, but "I will fight the French, and do "my Duty. I am not afraid of "ſuffering in the Opinion of my "Acquaintance, for declining a "Challenge on the Eve of a Bat-"tle. Beſides, were I to kill "your Friend, or he to kill me, "it would not redreſs the Affair "about which we quarrelled." The next Day the Battle between the Engliſh and French happened, as was expected, and the Officer

ficer who had challenged his Brother, received a Muſquet Ball in his Heart, and inſtantly expired. My Friend is now living, and eſteemed by all wiſe and good Men.

I ONCE thought, that in Point of Morals, the Actions of all Men, however diſtinguiſhed in Rank, ſtood on the ſame Footing, and were entitled to the ſame Praiſe or Cenſure. I thought, that the Morality of a Monarch, and of a private Man, as preſcribed by the ſame divine Authority, were exactly the ſame. But I find the World thinks otherwiſe. The World thinks, that what is fit and juſt in a Subject, is not ſo in a King; that a King is not bound by thoſe nar-

row Rules, that were only intended to bind the vulgar Herd; and that a King may commit Actions, which though highly criminal in a Subject, are not ſo in him. Owing to theſe Opinions, a political and practical Syſtem has been drawn by acute Stateſmen, and metaphyſical Lawyers; in which, among other equally judicious Principles, they lay it down as a Rule, that though, in the Caſe of a Subject, the Maſter is anſwerable for the ill Conduct of his Servants; yet, in the Caſe of a Sovereign, he is not reſponſible for the Errors and Miſconduct of his Miniſters: So far from it, *they* are accountable for *his* Miſconduct and Errors, if ſuch he *could* commit, for they ſay he *cannot*. They ſay, he is not a FREE AGENT, but a *mere Machine*, and, as ſuch, can *do no Wrong*, [therefore can do no Right.] The Reaſon of this, they tell us, is, that the King

King is always ſuppoſed to be adviſed by his Miniſters; and therefore, to imagine he was capable of doing Injuſtice, or was to be made reſponſible for his Actions, would be to deſtroy his Independence. This is paying the King but a very *ſcorbutic* Compliment. To repreſent him as a *Machine*, and the *Mouth-piece* of his Miniſters, is treating him as an Idiot, or a Puppet moved by Wires. And with reſpect to the *Independency* they want aſcribed to the King, I inſiſt on it, they rob him of it entirely, according to their Syſtem; and render him the moſt abject, pitiful, dependent Creature imaginable; dependent on the Nod, the Wink, the Command of his Servants. They make him a very Child in Leading-ſtrings, unfit to walk of himſelf, but to be led blindfold, where-ever his Tutors ſhall be pleaſed to drag him. Whether this is the Caſe in Reality

ality with any King now living, I preſume not to ſay; but it has been the Caſe of Multitudes, whom HISTORY has damned to everlaſting Infamy in her fair and impartial Page. If, in a Point of this delicate Nature, I may dare to hazard an Opinion, I would ſay, That I think a King (I mean of Utopia, not of *England*) ought to be perſonally reſponſible for his Miſconduct, as much as a private Man is for his: That a King ought to be reſponſible for his Miſconduct, in chooſing ignorant or wicked Miniſters: That though a King takes the Advice of others, yet as Advice does not *bind* his Conduct, he is as much accountable for it, as the *private* Malefactor would be in taking and purſuing the ill Advice of his Comrades to rob or murder.

WHAT

WHAT Volumes have been written, and Sermons preached, and Diſcourſes made, concerning the Nature of *Faith*; yet to how little Purpoſe! The ſacred Volume gives us the only genuine Account of this Chriſtian Virtue; and if we entertain Faith, as it is there deſcribed and recommended to us, we may be little ſolicitous about the ſubtile Diſtinctions, the metaphyſical Ideas, and the *curious* Account given of it, by learned Theologians and ingenious Logicians. As one practical Virtue is better than a thouſand ſpeculative Opinions, ſo to receive and embrace the Chriſtian Faith, as found in the holy Writings, is preferable to our being able to argue or write

on

on the Subject, with all the Acuteneſs and Learning that ever Man diſplayed. But let us attempt to ſhew what Faith really is, and what it is repreſented to be.

FAITH is not, or at leaſt it ought not to be, a mere Aſſurance or firm Perſuaſion ariſing from no ſuitable Evidence, and no ſufficient Reaſon, but from Feelings, from an inward Illumination, and an irreſiſtible Impulſe and Operation of the Spirit. This is a Faith uſeleſs to all but the Poſſeſſor of it, ſince he can neither prove the Reaſonableneſs of his own Belief to others, nor bring them over to his Sentiments by any proper Motives. And as this Faith depends only upon Imagination, ſo when the Imagination flies, or takes a new Turn, or the inward Light grows dim, the Faith is gone, having no ſolid Support. And in Fact it appears

appears from their own Confeſſions, that ſuch Enthuſiaſts paſs alternately from one Extreme to another, ſometimes fully aſſured, ſometimes doubting or diſbelieving, now carried up to Heaven, and then ſinking down again into the Deep.

ANOTHER Error concerning Faith is to lay more Streſs upon Believing than upon good Works, to exalt Faith, and to depreſs Morality.

ANOTHER falſe Notion of Faith is, that Faith is a blind Submiſſion of the Underſtanding and of the Senſes to the haughty Deciſions of a Church, that arrogantly ſtyles herſelf *infallible*.

HENCE we may form to ourſelves a right Notion of the true, active, practical Chriſtian Faith. It is a Belief of the Revelation which GOD hath made to us, by his

his Son: It is a Belief entertained upon juſt Grounds: It is a Belief of a future State of Retribution, and more particularly of the Rewards promiſed to the Obedient: And it is a Belief, ſhewing itſelf by doing that which is good, and by abſtaining from that which is evil. When the preſent Temptations to Sin are ſtrong and urgent, and yet are overcome by Faith, then it is that Faith appears to the moſt Advantage, and ſhines in its brighteſt Splendor. Thus Faith is a Victory, not over our *Senſes* and our *Reaſon*, as the Sons of the INFALLIBLE CHURCH contend, but over our *irregular Affections* and *turbulent Paſſions*. This is Faith, the Faith which the Scriptures recommend: Other Faith beſides this they know not, but reject with Diſdain, as hypocritical, unprofitable, falſe and dead,

WRITERS,

WRITERS, in drawing the Characters of Men deceaſed, do not ſo much ſeek to ſhew *their* Virtues, as diſplay their own Abilities. Funeral Orations and elegiac Pieces, therefore, are rather to be conſidered as Monuments of the Genius of the Living, than as Teſtimonies of Regard paid to the Dead.

Who builds a Church to GOD, *and not to Fame,*
Will ne'er inſcribe the Building with his Name.

BUT if this Remark of mine be true, what ſhall we ſay of thoſe Pulpit Orators, who *preach* funeral Orations on the Dead, and beſtow on them greater Virtues

and higher Abilities than ever Man poſſeſſed? I have been ſometimes preſent at the Delivery of theſe Pieces of pious Eloquence, and have been abſolutely amazed at the Preacher's Confidence. I have heard more than human Virtues attributed to a Wretch, that almoſt every individual Perſon preſent knew to be the moſt worthleſs of Beings. I have heard the profoundeſt Wiſdom aſcribed to a Fool; and the moſt amiable Qualities conferred on the ſurlieſt of Mortals. I have heard a Miſer praiſed for his Generoſity, a Coward for his Courage, a Cheat for his Honeſty, and a Glutton for his Temperance. This is ſurely a Proſtitution of the Pulpit, and the holy Function! But to what is it owing? Why, the Pulpit Orator is *paid for his* LABOUR; for *Pulpit Praiſe* is ſold, as *Beef* or *Mutton* is ſold,—ſo much *per* POUND.

EVERY

EVERY one will allow that Freedom of Thought ought not, and cannot be reſtrained, however Freedom of Speech may be ſo. The Judge obſerved very juſtly to a ſatirical Author, that the Law forbade him to call him a Rogue, "I know it, my "Lord," replied as juſtly the arch Wag; "but the Law does "not forbid my thinking your "Lordſhip one."

SINCE then, Freedom of Thought cannot be taken from a Man, and is confeſſedly uſeful, let us briefly conſider the Advantages of Freedom of Speech.

AND here a moſt excellent Author occurs to me; and I ſhall

give his Sentiments on the Subject, as nearly as I can remember, they being perfectly agreeable to my own.

THE Paſſions are not to be extinguiſhed but with Life: To forbid therefore, People, eſpecially a ſuffering People, to ſpeak, is to forbid them to feel.—The more Men expreſs of their Hate and Reſentment, perhaps the leſs they retain; and ſometimes they vent the whole that Way; but theſe Paſſions, where they are ſmothered, will be apt to feſter, to grow venomous, and to diſcharge themſelves by a more dangerous Organ than the Mouth; even by an armed and vindictive Hand. Leſs dangerous is a railing Mouth, than an Heart filled with Bitterneſs and Curſes; and more terrible to a Prince ought to be the ſecret Execrations of his People, than their open Revilings, or than even the Aſſaults of

of his Enemies. In Truth, where no Liberty is allowed to ſpeak of Governors, beſides that of praiſing them, their Praiſes will be little regarded. Their Tenderneſs and Averſion to have their Conduct examined, will be apt to prompt People to think their Conduct guilty or weak, to ſuſpect their Management and Deſigns to be worſe than perhaps they are; and to become turbulent and ſeditious, rather than be forced to be ſilent.

I HAVE often pitied thoſe harmleſs Drudges, who exerciſe the Trade of *cutting* and *paſting* printed Papers together, for the Emolument of Bookſellers, and which they call *compiling*. The Quality of this Kind of Work is

not much regarded; the Quantity is the main Conſideration. I have been told, that this Cutting and Paſting Buſineſs, otherwiſe Compiling, is generally ſold as Paper Hangings are ſold, at ſo much a Yard, and ſometimes by Weight, at ſo much a Stone. As to the poetical Manufacture, a Mill has been invented, it ſeems, in which the *Muſes Mill-horſes* are conſtantly at Work, grinding their Productions, and fitting them for the Public Taſte. This Manufacture is greatly improved of late, and gives Employment to many induſtrious *Hands*, that muſt abſolutely ſtarve, were they to depend on their *Heads* alone. If Dean SWIFT's Obſervation is juſt, that the Man who makes two Blades of Graſs grow where but one grew before, is a worthy Member of Society; ſure ſome little Praiſe is due to thoſe honeſt Bookſellers, who give Employment to able-bodied

bodied Compilers in cutting and paſting Papers together for their Emolument. If I might venture to make an Obſervation on this *Paper Manufacture*, and to propoſe a Scheme for its Improvement, I would humbly recommend, that for the future all Publiſhers of Magazines and periodical Performances, ſhould pay the Cutters and Paſters, of Proſe Works by the *Yard*, and ſhould purchaſe the Works of the Muſes Millhorſes by *Weight*. As to the Prices, thoſe I will not pretend abſolutely to aſcertain: I think, however, that the leaſt Sum a Bookſeller ſhould pay, ſhould be two Shillings a Yard for Proſe Performances, and ſixteen Pence an Ounce for Verſe.

I DO not think there is a more amiable Woman living than the Queen of England. She lives in the Hearts, and forms the Happineſs of all who approach her, and may therefore be juſtly ſtyled the *Queen of Hearts*. To that moſt excellent Queen, I inſcribe the following Song.

THE QUEEN of HEARTS.

WHEN, like the Sun, our CHARLOTTE's Mind
Reflects thoſe Beams that bleſs Mankind,

Then

Then gently ſmile the Arts:
Then too fair Truth and virtuous Fame
Beſtow this fit, expreſſive Name,
And call her *Queen of Hearts.*

II.

The Di'mond's ſoft and trembling Light
Commands Attention, charms the Sight,
And Joy to all imparts:
But this is dull to that bright Ray,
Which VIRTUE pours upon the Day
By her own *Queen of Hearts.*

III.

Fair ALBION reigns the World's great Queen,
Where Heav'n-born LIBERTY is ſeen,

With

With Beauty's pow'rful Darts:
Thus Goodneſs and true Greatneſs meet,
And form an Union ſtrongly ſweet
In our lov'd *Queen of Hearts.*

UPSTARTS generally ſhew the World what they are, by their Inſolence and Pride. To ſee Humility or good Manners in a Wretch ſprung from a Dunghill, were a Phænomenon indeed. It is a common Remark, that Servants, who commence Maſters or Miſtreſſes, turn out the greateſt Tyrants in Nature. The Obſervation is very juſt. We ſeldom ſee an Inſtance to the contrary. A Servant, that from Pilfering and Scraping up her paltry Earn-

Earnings, has riſen to be the important Miſtreſs of a dirty Brandy-Shop in a dirty Lane, will aſſume more Arrogance and Haughtineſs than the firſt Counteſs in the Kingdom. Such a Wretch, by her proud Demeanour, her rancorous Heart, and her virulent Tongue, will affront her beſt Cuſtomers, drive away her beſt Friends, change her Servant twenty Times in half a Year, and make her poor Hen-pecked, ignorant Huſband lead the moſt miſerable Life imaginable. If to theſe ill Qualities ſhe joins thoſe of a furious Bigotry and monſtrous Superſtition, ſo as to declare that all thoſe who are not of her Communion will infallibly be d—mn—d, and her *Huſband* among the Reſt, I ſincerely pity the poor ignorant Wretch. It is impoſſible ſuch a Creature can be happy. She carries within her all the Seeds of Miſery, and is a Self-Tormentor. To reclaim ſuch

ſuch a Bigot, to reform ſuch a Vixen, is impoſſible: And till a Reformation is effected, to expect Happineſs were to expect an Impoſſibility. What then ſhould be done in ſuch a Caſe? Why, to leave the poor Creature to herſelf, till an advanced old Age, the Weight of Infirmities, the Wrinkles in her Weather-beaten Forehead, the Loſs of her Buſineſs, and the Contempt of the World, ſhall bring the old *withered Hag* on the Stool of Repentance, and to prepare for *Death*.——Theſe are general Reflections; but it is to be feared they are applicable to too many Perſons in this wicked World.

A CANDID and impartial Critic is certainly a moſt uſeful and

and reſpectable Character; and his Remarks and Criticiſms are highly deſerving the Attention and Approbation of the World. We pay a great Deference to, and receive with the utmoſt Thankfulneſs, the Obſervations of Perſons verſed in any Art or Science, when we are about purchaſing Things relative to it, of which we have little Judgment ourſelves: And when we are tranſacting Affairs, of which we are ignorant, we receive with Gratitude the Advice of thoſe who underſtand them. Why ſhould we not then be equally thankful for the judicious Remarks of an intelligent Critic, who points out to us the Beauties or Blemiſhes of a Performance that had eſcaped our Notice, or which we were incapable of diſtinguiſhing? No Man can receive any great Degree of Pleaſure from the Peruſal of a Work he does not underſtand: The Perſon

therefore who enables me to underſtand it, and to receive Pleaſure, is my Friend, and I muſt love and reſpect him. Beſides, in this Age, when the *Manufactury* of Books is ſo prodigiouſly increaſed—I will not ſay improved—we ought to be upon our Guard againſt being impoſed on in the Purchaſe, by a captivating Title-Page, or a Bookſeller's *Puff*. The Critic, who ſtands at my Elbow, while I am admiring the Beauty of the Type and Paper, and hearing with a vacant Face of Wonder the Encomiums on the *learned* and *ingenious* Author, moſt liberally beſtowed by his EMPLOYER, treads on my Toe, or gives me a Wink; "Sir," whiſpers he, *in* "*nulla* "*Fronte Fides*. The Title-Page "is a Cheat, and the Bookſeller is "a R*g*e." This Gentleman is ſurely my Friend, and I muſt eſteem him for guarding me from Impoſition—But there is a much higher

higher Advantage ariſes from juſt Criticiſm. It teaches young, or ingenuous Authors to ſee and to mend their Faults. This is attended with excellent Effects. A Perſon who has wrote a bad Book, by attending to the Remarks made on it, and being not too proud to learn, nor too vain to mend, may in Time write a good one, and become an *Ornament* to the literary Republic, though he at firſt appeared a *Peſt* to it. Nor let the Race of Authors deſpiſe the Labours of the Critic, nor diſregard his honeſt Counſel. Applauſe, I grant, is pleaſing, but CORRECTION is more profitable. I have found it ſo. I have availed myſelf of the Obſervations made by REVIEWERS on my poor, but well-meant Endeavours in the literary *Vineyard*; and from purſuing their judicious Advice, from drinking only of the *ſecond Squeezings*, I can now quaff of the *fineſt*

and the *firſt Produce of the Grapes.* ——I muſt not purſue this Subject further, for it begins to ſmack too much of Egotiſm.

IN every great Town are to be ſeen Numbers of idle, half-bred Gentlemen, or Tradeſmen who have left off Buſineſs, of little Fortune, and leſs Underſtanding, who know not how to employ themſelves. Their Time hangs heavy on their Hands, and they murder it without Mercy. They ſaunter up and down—— ſtare and gape at every one that paſſes by them—ogle at and put Modeſty out of Countenance,—haunt the Houſes of their Acquaintances, like ſo many unwelcome Gueſts—hinder People from purſuing their Buſineſs—

pry

pry into their moſt ſecret Affairs —know every Thing that paſſes, or that has not paſſed—enquire and relate the News of the Day —intereſt themſelves in Things they have no Sort of Concern with—ſettle Marriages, foretell Deaths, aſcertain Chriſtenings, and beſpeak Divorces—and all this, merely becauſe they know not what to do with themſelves. Fellows of this Kind ſhould be hooted, hunted, hiſſed or horſe-whipped out of Towns, where they are ſo many public Nuiſances. They endanger the Peace of Families, interrupt the Quiet of the Inhabitants, diſturb the Neighbourhood, and by their Tittle-Tattle and Scandal ſet People by their Ears—I once heard of a broken Attorney that comes under this Deſcription, who being chaſed from his native County, took Refuge in the Metropolis, where he continued in Safety, till his Creditors hunting

him out, and unkennelling him, ſent him to Priſon, where he was confined for a long, long Time. At length having, by ſome Means, recovered his Liberty, he took Lodgings in an obſcure Lane, at a Brandy-ſhop, where he was dreaded worſe than the Plague. The Men ſhunned him, the Women feared him, the Boys hooted at him, and the Girls gaped at him. He threw decrepid old Dotards into Terrors, and big-bellied Women into Fits, which brought on Miſcarriages. To the great Joy of the Neighbourhood, he at laſt quitted it, and carried his long, lank ahſtmatic Carcaſe and Spindle-ſhanks to ſome other Part of the Town, which he tormented, and, for aught I know, now torments, in the ſame Manner.

From this Character, what an excellent Inference might be drawn in Favour of a well regulated

lated Education? The liberal, well-informed Mind knows how to fill up thoſe vacant Hours that ſit ſo heavy on the Ignorant and Illiterate. If the Weather be tempeſtuous, rainy or gloomy, that a Man cannot ſee Company Abroad, he may converſe with Company at Home, and *ſuch* Company, that we may Abroad vainly look for. We may converſe with the immortal Dead, with Sages, Bards, Hiſtorians, and Philoſophers, who will feaſt us with the choiceſt Dainties, and preſent us with inexhauſtible Treaſures. Youth ſhould therefore, in their earlieſt Years, cheriſh a Love of Study, and apply themſelves aſſiduouſly to cultivate their Minds; otherwiſe, in their more advanced Periods of Life, they will be void of Knowledge, and at a Loſs how to fill thoſe Hours of Leiſure, which moſt Men at Times enjoy. It is for Want of having a proper Education,

tion, or having not made a right Uſe of it, that Perſons behave in the ridiculous and odious Manner I have deſcribed; for were they poſſeſſed of either good Senſe or good Manners, they would not become ſuch public Nuiſances, but employ themſelves in reading, ſtudying, or ſome other uſeful Occupation, whereby they might fill up agreeably many a tedious Hour, and be conſidered as worthy Members of the Community.

A FIRM Mind is a Bleſſing to a Man, and preſerves him from many a diſagreeable Situation, into which the irreſolute, but well-meaning Perſon, is often thrown. We ſhould not only walk in the Paths of Rectitude with Boldneſs, but we ſhould alſo

ſo boldly reſiſt the Syren Voices of thoſe who would charm us out of it, and perſevere in our Journey. We ſhould not only know how to comply, but how to refuſe. To the Temptations we may be ſurrounded with, we ſhould oppoſe our whole Strength. To the Solicitations made us to engage in Things which Conſcience, Honour and Prudence forbids; we ſhould not ſay *No* with a feeble, faltering Voice, but fearleſsly and reſolutely give a plump Denial. There is more in the *Manner* of doing this than the Multitude are aware of. The *Manner*, in Fact, is every Thing. If a Man does not know how to refuſe a Favour aſked of him, or to give a Denial to a Thing his Conſcience tells him he ought not to do, in a bold, reſolute *Manner*, his Refuſal and Denial ſignify nothing. A little Perſeverance on the Part of the *Tempter* melts the weak Reſolution of the Irre-

Irreſolute, and he becomes an eaſy Prey to all the inſidious Vipers and Sharks that may inſinuate themſelves into his Confidence. *Be bold therefore in the Cauſe of* VIRTUE!

THERE is a Paſſage in Scripture I can never read without Tenderneſs. "If thou meet "thine Enemy's Ox, or Aſs, go- "ing aſtray, thou ſhalt ſurely "bring it back to him again. "If thou ſee the Aſs of him that "hateth thee, lying under his "Burthen, thou ſhalt ſurely help "him."

WHAT can be more pathetic, more tender, than this Injunction! What can breathe the Spirit of Benevolence more ſweetly, or more

more powerfully! The Man, who can read this Paſſage unmoved, muſt be devoid of a good Heart, and a good Head; he muſt be a Stranger to the fine Feelings of Humanity, and the vital Spirit of Religion.

Let us attempt a Paraphraſe of this moſt excellent Precept, this charming Emanation of a moſt tender Soul.

If thou meet—not thy Neighbour's or thy Friend's Beaſt, but —*thine Enemy's Ox, or Aſs, going aſtray*—do not let him range at large, whereby he may come to Harm, and thy Enemy may ſuſtain a Loſs; but act, as in a like Caſe, thou wouldſt be acted unto, and remember——*thou ſhalt ſurely bring it back to him again.* So too, *If thou ſee*—not the Father, the Son, or the Servant, but the Creature that is looked on, however unjuſtly, with Contempt,

tempt, even——the *Aſs of him that hateth thee, lying under his Burthen*——oppreſſed with Pain, and groaning with Anguiſh; do not look on the poor Animal with Indifference, do not cloſe thy Bowels of Compaſſion on him, but—*thou ſhalt ſurely help him*; —thou ſhalt generouſly take off his Load, chafe his ſore Limbs, help him up from the unweary Situation he was in, and provide him with Food; ſo that he may be able to do further Service to him who is at preſent thy Adverſary, but who, feeling thy Goodneſs of Heart, and the eminent Service thou haſt rendered him, is no longer able to look on thee with the Eyes of Hatred, but to embrace thee as a Brother.

MERCY and Tenderneſs to the Brute Creation, are no where more ſtrongly inculcated than in Scripture. Examples of it are ſo numerous, that to quote them would

would be needleſs. But what Inſtances of Inhumanity and *ſtudied* Cruelty are we daily Witneſs to! Of Drovers, Butchers, Carmen, Coachmen, and ſuch *profeſſed* Barbarians, I ſay nothing; but that the Lovers of Learning and the Sons of Science are ſo *inventively* and *ingeniouſly* cruel, is what ſtrikes me with Horror. They plead, that their Cruelties are neceſſary for the Promotion of uſeful Diſcoveries. They may be ſo, confined to a certain Degree; but carried to the enormous Lengths they carry them, they are a Reproach to Humanity. Far better were it, the World were ignorant of the animal Structure, than gain a Knowledge of it, by impaling and diſſecting Myriads of living Creatures, hunting for the Principle of Life, and ſearching for the Cauſes of Things, in the heaving Entrails, and the quivering Limbs of the agonizing Animals!—I could ſay

much on this Subject, but my Heart *feels it too ſenſibly*.——I ſhall therefore conclude with theſe humane Injunctions, ſo oppoſite to the Spirit I am condemning, from Deuteronomy XXII. Verſ. 1, *et ſeq.*

" THOU ſhalt not ſee thy Bro-
" ther's Ox or his Sheep go
" aſtray, and hide thyſelf from
" them: Thou ſhalt in any Caſe
" bring them again unto thy
" Brother.

" AND if thy Brother be not
" nigh unto thee, or if thou
" know him not, then thou ſhalt
" bring it unto thine own Houſe,
" and it ſhall be with thee until
" thy Brother ſeek after it; and
" thou ſhalt reſtore it unto him
" again.

" IN like Manner ſhalt thou
" do with his Aſs, and ſo ſhalt
" thou do with his Rayment;
" and

" and with all loſt Things of thy
" Brother's, which he hath loſt,
" and thou haſt found, ſhalt
" thou do likewiſe: Thou mayeſt
" not hide thyſelf.

" THOU ſhalt not ſee thy Bro-
" ther's Aſs or his Ox fall down
" by the Way, and hide thyſelf
" from them: Thou ſhalt ſurely
" help him to lift them up again.

" IF a Bird's Neſt chance to be
" before thee in the Way in any
" Tree, or on the Ground,
" whether they be young ones,
" or Eggs; and the Dam ſitting
" upon the Young, or upon the
" Eggs, thou ſhalt not take the
" Dam with the Young.

" BUT thou ſhalt in any wiſe
" let the Dam go, and take the
" Young to thee, that it may be
" well with thee, and that thou
" mayeſt prolong thy Days."

WOULD our Anatomiſts, Surgeons and Diſſectors duly conſider the *Spirit* of theſe divine Precepts, in Matters, apparently ſo trivial, what muſt they ſay in Vindication of their own Conduct in Things of the higheſt Importance?

I DO not recollect that I have ever heard five Perſons argue, on religious Topics, candidly and unprejudicedly. The Generality of People, like a Body of Soldiers, ſet out on a Principle of defending themſelves from all Attacks. They are reſolved not to ſurrender their Opinions, coſt what it will. Whenever therefore their Antagoniſt urges ſuch ſtrong Arguments as they cannot invalidate, they exert

ert all their Skill and Addreſs to give him ſome Kind of an Anſwer. Though they find their Doctrines not tenable, yet they are determined to maintain them. Nay, in general, we ſhall find, that in Proportion to the Weakneſs of a Man's Sentiments, is his Reſolution to adhere to them. He thinks it generous to ſupport the Feeble, that cannot ſupport themſelves. Now, were the Diſputants on Religion to act judiciouſly, they would not contend for Victory, but for Truth; and where-ever Truth appeared, they would acknowledge and follow her, whatever Shock it might give to Pride and Self-Love. Let a Doctrine be ever ſo dear to me, why ſhould I not patiently hear it attacked; and when I find its Abſurdity demonſtrated in ſo clear a Manner, that I cannot vindicate it from that Abſurdity, why ſhould I endeavour to cavil at Words, and keep up the

pute, when I am convinced in my Conſcience I have loſt the Argument? Would it not be much better to give up the Doctrine that Reaſon and Truth could not ſupport? If the Doctrine cannot be ſupported by Truth and Reaſon, why ſhould I endeavour to ſupport it? What is the Doctrine to me? Though I ſucked it in with the Milk of my Mother, yet if it is repugnant to the Reaſon and Nature of Things, and not to be defended by Argument, why ſhould I ſtill defend it by a mere War of Words, and empty Cavil? Why ſhould I uſe all my Art to evade my Antagoniſt's Arguments and Queſtions, inſtead of boldly anſwering them? If I do not anſwer them, is it not a Confeſſion that they are unanſwerable? And if they are unanſwerable, why ſhould I not acknowledge them to be ſo, ſhake off my erroneous Notions, and be a Convert to Truth?

Truth?——Theſe Obſervations I think deſerve to be ſeriouſly reflected on by the Members of every religious Communion.

IT is a fine Remark and excellent Simile in EZECHIEL, ſpeaking of thoſe who like to hear good Doctrine, but practiſe it not: "And lo, thou art unto "them as a very lovely Song of "one that hath a pleaſant Voice, "and can play well on an Inſtru-"ment, for they hear thy Words, "but they do them not." *i. e.* Moral Precepts and religious Arguments appear fair and lovely in Idea, but are found grievous in Practice and Execution; and the Paths of Righteouſneſs, which make a fine Landſkip in Deſcription, are rough, ſteep, and tedious to aſcend.

TO

TO be inſenſible to honeſt Fame may argue the Stoic, but not the Patriot or Man of Senſe. He who is careleſs of the popular Opinion, muſt be careleſs alſo of his own Conduct, and as he does not merit, it is not likely he ſhould meet the Applauſe of Mankind. TULLY was of a quite different Caſt of Mind. He was, perhaps, too fond of Fame, or, to obtain it, he would not have requeſted his Friend the Hiſtorian, when he ſhould come to deſcribe the Glories of his Conſulſhip, to exceed the Truth, and paint him in flattering Colours. This was indeed a Fault; and deſerves rather to be ſtyled an inordinate Luſt of Fame, than a virtuous Love of it. Glory is indeed

indeed the Reward of honourable Toils, and public Fame is the juſt Retribution for public Services; the Love of which is ſo cloſely connected with Virtue, that it ſeems ſcarcely poſſible to be poſſeſſed of the latter, without ſome Degree of the former. Nor is this any Sort of Derogation to the Benevolence of the Character. A good Man feels a Pleaſure from the Reputation he acquires by ſerving his Country, becauſe he loves it: But he does not love it merely for the Sake of that Pleaſure. The Paſſion did not ſpring from the Expectation of the Delight; but the Delight was the Conſequence of the Paſſion.

THE Patriotiſm of antient Rome has been much extolled by modern

TO be inſenſible to honeſt Fame may argue the Stoic, but not the Patriot or Man of Senſe. He who is careleſs of the popular Opinion, muſt be careleſs alſo of his own Conduct, and as he does not merit, it is not likely he ſhould meet the Applauſe of Mankind. TULLY was of a quite different Caſt of Mind. He was, perhaps, too fond of Fame, or, to obtain it, he would not have requeſted his Friend the Hiſtorian, when he ſhould come to deſcribe the Glories of his Conſulſhip, to exceed the Truth, and paint him in flattering Colours. This was indeed a Fault; and deſerves rather to be ſtyled an inordinate Luſt of Fame, than a virtuous Love of it. Glory is indeed

indeed the Reward of honourable Toils, and public Fame is the juſt Retribution for public Services; the Love of which is ſo cloſely connected with Virtue, that it ſeems ſcarcely poſſible to be poſſeſſed of the latter, without ſome Degree of the former. Nor is this any Sort of Derogation to the Benevolence of the Character. A good Man feels a Pleaſure from the Reputation he acquires by ſerving his Country, becauſe he loves it: But he does not love it merely for the Sake of that Pleaſure. The Paſſion did not ſpring from the Expectation of the Delight; but the Delight was the Conſequence of the Paſſion.

THE Patriotiſm of antient Rome has been much extolled by modern

modern Writers, but I think unjuſtly. Her Patriotiſm was founded on the moſt flagrant Injuſtice and Iniquity, and therefore deſerved not ſo much to be called Patriotiſm, as a Deſire to render Rome the Miſtreſs of the Univerſe. For this Purpoſe ſhe ſcrupled not committing all Manner of tyrannous and wicked Acts againſt the Liberties of Mankind. Her feveriſh Fondneſs for univerſal Empire laid deſolate all the known World. The Poſſeſſions, the Habitations, the Paintings, the Sculptures, all the Riches of the Romans were the Spoils of plundered Nations. Thus they erected to themſelves an Empire as unwieldly as it was unjuſt, on the Ruins of their Fellow-Creatures. What then are all their beautiful Lectures and pompous Declamations on the Love of their Country? What their laboured Orations in Praiſe of LIBERTY? Indiſputable Proofs indeed of their Elo-

Eloquence; but not of their Humanity. If the Language of Benevolence were to conſtitute the Character, we muſt allow it is due to theſe Romans: But if Actions are to aſcertain the Right, and to be conſidered as the Criterion of Juſtice, we ſhall find it a difficult Matter to make good their Claim, though we were Maſters of Eloquence equal to their own.

A JUDGE, who behaves with Inhumanity to a Criminal on his Trial for his Life, or a Perſon, who being choſen an Arbitrator, ſacrifices a Perſon's Property for the Sake of a *ſilly Jeſt*, reſembles a Harlequin dancing round a Death-Bed.——To this Remark and Simile, I ſhall ſubjoin

join a true Story; which I hope will have its intended Effect, of deterring Perſons, who affect the Character of *Jokers*, at the Expence of *Honour* and *Honeſty*, from their iniquitous Conduct, and their unſeaſonable Levity.

A CERTAIN typographical Bibliopoliſt, who was to eſtimate the Value of an Author's Labour, in compiling five Sheets of a *Gazetteer*, and for which he had only charged the paltry Sum of two Guineas, told him, he deſerved *Nothing* for what he had done; for that he did it—by the *Fire-ſide*, and had improved himſelf in *Geography* by performing the Work. This was *Humour!* this was genuine *Attic Wit!*—But I would fain know, why ſhould a Joke *ſacrifice* HONESTY; or an Attempt at Wit *murder* JUSTICE?——When ſuch a WIT and JOKER comes on his Death-Bed;—when his Eyes are ſunk in their

their Sockets, and a clammy Sweat bedews his pallid Viſage; ——when the parched Tongue refuſes its Office, and the Look alone ſpeaks the Anguiſh of the wounded Soul;—when Conſcience arraigns the guilty Wretch, and anticipates the future Retribution;—will ſuch a Perſon calm his Terrors, or ſmooth the Bed of Death, by reflecting that he had been *witty in his Wickedneſs?* At ſuch a dread Hour, will the Thought that he had formerly been a *Joker*, give Eaſe to the preſent Moment? Becauſe he had ſmiled on a Perſon while he robbed him of his dearly-earned Property, will he think the Action guiltleſs? " A Man," as the tragic Bard remarks, " may " ſmile, and ſmile, yet be a Vil- " lain."

IT is no leſs ſtrange than true, that Men, not afraid of committing the moſt iniquitous Actions, are yet aſhamed and angry to hear of them. Surely it is more reaſonable for ſuch to refrain from acting Crimes, than others to refrain from ſpeaking of them!—AUGUSTUS acted a noble Part. Being told a Perſon had ſpoke Ill of him, "Let us "examine," ſaid he, "if what "he ſaid be true. If it be not, "his Speeches will not hurt us: "If it be, let us reform our Con-"duct."

TO diſplay the Beauty of Virtue, or the Charms of Honour to

to a mercenary Wretch, who gains a precarious Livelihood by the retailing of ſmall Wares, and the ſelling of his Conſcience, is like ſhewing a Portrait of a DEVONSHIRE, or a GROSVENOR, to a Man that is blind.

THIS Simile brings to my Recollection a Story of ALEXANDER, falſely called the Great, who, it ſeems, had little better Notion of Paintings, than a blind Man could have. It is as follows:

" COMME on faiſoit voir à " ALEXANDRE ſon Portrait, " qui étoit le chef d'OEuvre " d'APELLES, ce Roi n'en fit " pas grande Eſtime; mais ſon " Cheval BUCEPHALE ayant " jetté ſa Vûe ſur la même Por- " trait, fit connoître par ſes De- " marches & ſes Henniſſemens " qu'il le prenoit pour ALEXAN- " DRE: ce qui obligea le Pein-

" tre de dire au Roi, que ſon " Cheval étoit plus capable de " juger de ſes Ouvrages, que " celui qui paſſoit pour le plus " raiſonnable parmi les Hom- " mes."

As I have never ſeen this little Anecdote in Engliſh, I ſhall tranſlate it for the Benefit of thoſe unacquainted with French.

ALEXANDER being ſhewn his Portrait, which was the Maſter-Piece of APELLES, teſtified no Kind of Regard for it: But his Horſe BUCEPHALUS, caſting his Eyes on it, ſhewed by his Prancing and Neighing, that he took it for ALEXANDER. This induced APELLES to tell the King, that his Horſe was a much better Judge of Paintings than he was, though he was eſteemed the wiſeſt of Men.

THE

THE Painter ſhewed himſelf to be as able a Maſter in the ſoft Arts of Adulation, by this delicate Anſwer, as he was in Painting. He knew ALEXANDER was paſſionately fond of his Horſe; and therefore, to eſtimate the Wiſdom of that Horſe above that of the *wiſeſt of Men*, tho' it may, at firſt View, appear to raiſe BUCEPHALUS above ALEXANDER, yet, in Fact, it does not; but raiſes ALEXANDER, the *Maſter* of BUCEPHALUS, above all the Men in the World, and adopts the high-raiſed Ideas he had conceived of the choice Qualities of his favourite Steed.

THERE is no Book ſo ill written, but ſome Knowledge may be drawn from it, as there

is no Soil ſo barren, but may be fitted to produce ſome Kind of Vegetables. VIRGIL uſed to ſay, he had been raking up the Dung of ENNIUS, where he had diſcovered a few Pearls. It is true, Pearls may, by Chance, be dropped on Dunghills, and, after much Time and Labour, found there; but ſurely, the certain Trouble of ſeeking for them, in ſuch a Place, outweighs the little Probability there is of finding them.

THERE is no Profeſſion of Men more intruſted with Perſons Properties, than that of the Gentlemen of the Law, and conſequently none more ſubject to Temptations. Where theſe are ſtrong, it is no Wonder that they ſhould

ſhould frequently break down the Barriers of Integrity. Yet I really think, that notwithſtanding the trite, Common-Place Declamation againſt Attorneys, there is as much Honour to be found among them, as in any other Body of Men whatever. Inſtead of wondering that ſome of them *fall*, conſidering the ſtrong and innumerable Temptations they are ſubject to, I rather wonder that ſo many of them *ſtand upright*.

TO diſpute verbally on religious Syſtems, and the different Points of Doctrine held by Perſons of different Perſuaſions, can poſſibly have no other Effects than ſouring their Tempers, and confirming each in the Opinion of the Rectitude of his own Mode of

of Religion. The Paſſions of Men will be ever heated by Oppoſition, and prevent the Dictates of ſober, unprejudiced Judgment from taking Place. Beſides, in verbal Controverſy, a thouſand Circumſtances and Things are mentioned, that are quite extraneous to the Subjects that are propoſed to be diſcuſſed, and which lead the Diſputants as much out of their Roads, as it would be to go to Paris and Edinburgh, when a Man's Journey lies directly from London to Dublin. I never ſaw a Debate managed in my Life, when this was not the Caſe; and that, I think, is a ſtrong Proof, that ſuch Controverſies are ſo far from being uſeful, that they are abſolutely prejudicial, by waſting that Time that might be much better employed, and by making two Perſons deſpiſe or hate each other, who without ſuch Wars of Words, might be moſt cordial Friends. The Anſwer Pope gave

gave to the great Dr. SAMUEL CLARKE ſhews he was of my Opinion, and may ſerve as an excellent Rule of Conduct for all Perſons in ſimilar Situations. The Divine was extremely deſirous of engaging the Poet in a Debate on the Doctrines of the Romiſh Religion: "No," ſaid the latter; "I will not enter on the Subject "at all; for though we ſhould "diſpute for whole Days toge-"ther, you would remain *Pro-"teſtant* CLARKE, and I ſhould "ſtill be *Papiſt* POPE."

A PLAGIARIST in the literary World has ever been held in Abhorrence; how much more ſo ſhould a Plagiariſt in the moral World! To ſteal the Credit of a good Action is by far a viler Robbery,

bery, than to ſteal a good Sentiment. *Imitation*, in both Caſes, is lawful: It is not only lawful, but laudable. I know indeed, that a great Author has called Imitators a worthleſs Species of *Cattle*; but I muſt take Leave to diſſent from him. To imitate fine Writing requires great Abilities, and produces noble Effects. Nay, every Writer, for four thouſand Years paſt, or more, may be called an Imitator: And no Writer can poſſibly ariſe, who may be ſtrictly called an *Original*. There was nothing new under the Sun in the Days of SOLOMON; and there will be nothing new under the Sun, Moon, or Stars, in the Days of GEORGE *the Fiftieth*. This being the Caſe, let us ſtrive to imitate the beſt Authors in our Writings, and the beſt Moraliſts in our Lives.

AS

AS the Light of Reaſon increaſes, the Darkneſs of ſuperſtitious Ignorance vaniſhes. Time was—and not far diſtant—when Dæmons, Ghoſts, Witches, and all the Inhabitants of the *Poet's World*, were IRRELIGIOUSLY believed. Every Part of Nature then teemed with Inchantment, and every Son and Daughter of Mortality was under the Influence of Spell and Faſcination. Hags, mounted on Broomſticks, rode through the troubled Air; Ghoſts and Goblins roſe from the yawning Earth; Fairies played their Gambols on the Green by the Light of the Moon; and the Winds of Heaven were made Merchandize of by the Imps of Hell. But theſe Things are no more;

more; for they have been deſtroyed by——Act of Parliament.

KING JAMES—of pious Memory—ſaw with Horror the guilty Deeds theſe Beings I have juſt mentioned committed. He would not have cared a Pin's Point, had they confined their Pranks to the Meridian of *Lapland*, their native Soil: But when they attempted to exerciſe their Dominion in England, it became a Matter of ſerious Moment——It ſtruck at his own regal Dignity. What did this wiſe Monarch do? Did he look with Unconcern at the Invaſion of his Realm? Would he tamely ſubmit to an Uſurper? No ſuch Thing. He called his Council—he harangued to them from the Bible——and the new Teſtament—and from CICERO—and from LACTANTIUS——and from OVID's Metamorphoſes—and from the Latin Verſion of HOMER, for the Monarch knew

knew not Greek—and from JUVENAL——and from SHAKESPEAR—and from the Book of Geneſis. He made his Oration, and the Council applauded; and my Lords the Biſhops told him, he was the "*Breath of their Noſ-*" *trils.*"—After this Conſultation the Monarch, his wiſe Men of the Kingdom, and his pious Men the Biſhops, formed a moſt excellent Act of Parliament againſt Witches and Witchcraft; the chief Heads of which are theſe:

"THAT if any Perſon ſhall "uſe, practiſe, or exerciſe any "Invocation or Conjuration of "any evil or wicked Spirit; eve-"ry ſuch Perſon or Perſons, their "Aiders, Abettors, and Coun-"ſellors, being thereof convict "and attaint, ſhall ſuffer Death "as a Felon without Clergy.

"IF he ſhall conſult, covenant "with, entertain, employ, feed,

" or reward any wicked or evil
" Spirit, to or for any Intent or
" Purpoſe;

" Or if he take up any dead
" Man, Woman, or Child, out
" of his or their Grave, or any
" other Place, or the Skin, Bone,
" or any other Part of any dead
" Perſon, to be employed in any
" manner of Witchcraft, Sorce-
" ry, Charm, or Inchantment;

" Or if he ſhall uſe, practiſe,
" or exerciſe any Witchcraft,
" Sorcery, Charm, or Inchant-
" ment, whereby any Perſon
" ſhall be killed, deſtroyed,
" waſted, conſumed, pined, or
" lamed in his or her Body, or
" any Part thereof, he ſhall ſuf-
" fer Death.

" Also, if any Perſon ſhall
" take upon him by Witchcraft,
" Inchantment, Charm, or Sor-
" cery, to tell where any Trea-
" ſure

" ſure of Gold or Silver may be
" found in the Earth or other ſe-
" cret Places;

" Or where Goods, or Things
" loſt or ſtolen ſhould be found
" or be come at;

" Or ſhall uſe any Sorcery,
" to the Intent to provoke any
" Perſon to *unlawful* Love;

" Or whereby any Cattle or
" Goods of any Perſon ſhall be
" deſtroyed, waſted, or im-
" paired;

" Or to hurt or deſtroy any
" Perſon in his or her Body,
" though the ſame be not effect-
" ed or done; he ſhall, on the
" firſt Conviction, ſuffer one
" Year's Impriſonment without
" Bail, and once a Quarter ſtand
" two Hours in the Pillory, and
" confeſs his or her Fault.

" If after Conviction he com-
" mits the like Offenſe, and be
" convict and attaint of ſuch ſe-
" cond Offenſe, he ſhall ſuffer
" Death as a Felon without Cler-
" gy".

How wiſe and conſiderate was this moſt excellent King, and how pious were the ſpiritual Lords the Right Reverend Fathers in God, to ſecond his zealous Endeavours in ſo laudable a Work! —Let the Memory of this Monarch and his Prelates be had in eternal Remembrance!—And let all the People ſay, Amen!

The Preamble to the famous Act I have juſt quoted, and which was made in the firſt Year of James's Reign, Chapter 12. I imagine was to this Effect:

" WHEREAS the Number of
" Witches is of late Yeares moſt
" marvellouſly increaſed, and
" they

" they doe committ and execute,
" and performe, and tranſacte,
" and exerciſe ſuche evill Deades
" as be verie ſinfull in thaim-
" ſelves, and detrimentall to
" oure Subjectis, and pernicious
" to our goode People: AND
" WHEREAS they doe praktice
" theire Inchantementis in ſuche
" eville Sorte, that noe Perſon
" whatſoever of whome they doe
" conceave ille Wille, is ſafe from
" theire dangerous and unlawfull
" Praktices, ſoe that diſguiſinge
" themſelves like moſt faire
" Damoſells, pleaſinge to the
" Syghte and moſt lovelye to
" beholde, they doe even be-
" witche oure moſt grave and
" reverende Senators and Biſ-
" chops: AND WHEREAS it is
" a moſt unſeemlie Thinge to be-
" holde a Parcell of Witches, in
" the Forme of old Women,
" aſtride on Broomeſticks, and
" rideing thorough the Aire
" like a large Flocke of wild

 " Geeſe,

" Geeſe, the beholdinge of which
" Thinge dothe ſo marvellouſly
" operate and worke on the
" Mindes of our Subjectis, that
" they doe quhollie neglecte their
" Buſineſſe, which dothe greatlie
" leſſen and diminiſh our Reve-
" nue: Now be it enacted by the
" Kinge's moſte excellente Ma-
" jeſtie, and by and with the
" Adviſe, and Conſente of the
" Lordes ſpirituale and temporall
" and Commones in this preſente
" Parliament aſſembled, and by
" the Authoritie of the ſame,
" that gif Witches ſchalle, after
" the firſt Daie of Aprill next,
" anie langer exerciſe, and tranſ-
" acte, and performe, and com-
" mitt their uſuall and cuſtoma-
" rie Workes, to enchante younge
" Men and young Maydens, and
" bewitche grave Biſchops; theye
" ſhalle be delte with for the
" ſame as hereafter mentioned,
" and gif they ſhalle after the
" ſaid firſte Daye of Aprill ride
" thorough

" thorough the Aire, makeing
" Horſes of Broomſtickes, and
" cauſeing our goode People to
" neglect their Worke to beholde
" ſuche marvellous Spectacles,
" theye ſhall reape the Fruictes
" thairof, and ſhall ſuffer Dethe,
" &c. &c. &c."

THIS Act of King JAMES had all the Effect it was ſo wiſely and piouſly intended to have; for not a ſingle Witch has been ſeen in England ſince it paſſed, nor conſequently was there any Witchcraft,—in King JAMES's Senſe of the Term. This we certainly muſt rejoice at; for before the Period alluded to, Numbers of Perſons were executed for being Witches; notwithſtanding that Sir MATTHEW HALE ſays, in his Pleas of the Crown, " that it " is very difficult to prove *Rape* " and *Witchcraft*,"——which is admitting that both *may* be proved.

It

THAT Juſtice ſhould precede Generoſity is a common Remark; but it is fitter for the Mouth of a Mechanic than a Gentleman. No Man can be more zealous for Juſtice than I am; but I ſee no Reaſon why, in particular Caſes, a Perſon may not be generous before he is juſt. Beſides, Generoſity is no Enemy to Juſtice: Both are reconcilable; and both ought to dwell where they do dwell, in the Breaſt of a Gentleman. If the Meaning of the Remark is, that People ſhould not be generous at the Expence of Juſtice, I agree to it; but if it alſo mean, as it certainly does, that a Man ſhould not do a benevolent Action till he is entirely clear with the World, I diſſent from

from it. An Occaſion may happen, that a Perſon may reſcue a worthy Man, or even a worthy Family from Ruin, by the Exerciſe of Generoſity: If Juſtice, in ſuch a Caſe, ſhould be deferred till "a convenient Seaſon," the little Loſs that may be ſuſtained in the latter Caſe, bears no Proportion to the vaſt Quantity of Good that may ariſe from the former. Beſides, it muſt be conſidered, that in Multitudes of Caſes, we ſhould not wait for the ſtrict and legal Deciſions of Lord Chief Juſtice REASON, but ſpontaneouſly act from the nice Feelings of a Soul that is trembling alive to DIVINE HUMANITY.—JUSTICE, in ſhort, is a grave old Gentleman, that pleaſes us with the Regularity of his Deportment; but GENEROSITY is a gay young Girl, that fires our very Soul with the Beauty of her Features, and the Air of her Demeanour.

WHE-

WHETHER the preſent Age is increaſed much in Wiſdom I will not ſay; but I am ſure it advances greatly in Candour, Liberality and Refinement. I would rank theſe good Qualities in the Liſt of the leſſer Virtues, or what the French call *les petites Morales*, for I really think they greatly contribute to the ſocial Happineſs of Mankind. That my Opinion is well founded, I beg Leave to obſerve, that not much more than a Century ago, even our Courts of Juſtice were ſo unpoliſhed with Regard to the Rules of Good-Breeding, that when the great Lord Chief Juſtice COKE preſided at the Trial of the equally great Sir WALTER RALEIGH, he called him, "Traitor,

"Monſter,

" Monſter, Viper, and Spider of " Hell." And the ſame great Lawyer, whoſe Politeneſs by no Means kept Pace with his legal Knowledge, told Mrs. TURNER, who was concerned in the Poiſoning of Sir THOMAS OVERBURY, that " ſhe was guilty of the ſeven " deadly Sins; ſhe was a Whore, " a Bawd, a Sorcerer, a Witch, " a Papiſt, a Felon, and a Mur- " derer."—Such Illiberality as this in a Court of Juſtice, and from a Lord Chief Juſtice, is perfectly ſhocking!—But long after this Period, our Courts of Juſtice had not ſhaken off their Barbariſm: Even ſo late as the Time of Judge PAGE it prevailed. This Man, ſo learned in the Laws of the Land, was not at all verſed in the Laws of Politeneſs. While on the Bench, and in the very Period that the Life of a human Creature was ſuſpended by a Thread; in pronouncing the awful Sentence of DEATH on a poor

poor Criminal, this inhuman Monſter would ſport with his Agonies; would deal out ſuch Invectives, and call him by ſuch bitter Names, that JUSTICE and MERCY fled from a Tribunal, where Caprice and Brutality trod Decorum under Foot, and an infernal Being ſeemed to uſurp their Place.

A JUDGE who attempts to be *witty* at a Trial, muſt be void of Diſcretion as well as Humanity. I give the following Extract of a Speech of Sir HENRY MONTAGUE, who ſat on the Trial of Sir WALTER RALEIGH, as an Inſtance of this Kind.

" YOUR Faith hath heretofore
" been queſtioned; but I am re-
" ſolved that you are a good
" Chriſtian; for your Book,
" which is an admirable Work,
" doth teſtify as much. I would
" give you Counſel, but I know
" you

" you can apply unto yourſelf
" far better than I am able to
" give you—Yet, I give you
" the *Oil of Comfort, and Honey*
" *of Joy*, although, in Reſpect
" that I am a Miniſter of the
" Law, mixed with *Vinegar* and
" *Wormwood*—Sorrow will not
" avail you, in ſome Kind; for,
" were you pained, Sorrow would
" not eaſe you; were you afflict-
" ed, Sorrow would not relieve
" you; were you tormented,
" Sorrow would not content you;
" and yet a temporary Sorrow for
" your Sins would be an ever-
" laſting Comfort to you—You
" muſt act, as that valiant Cap-
" tain did, who, perceiving him-
" ſelf in Danger, ſaid, in Defi-
" ance of Death and Danger,
" Death, thou expecteſt me;
" but, notwithſtanding thy Spite,
" I expect thee. Fear not Death
" too much; nor fear Death too
" little; not too much, leſt you
" fail in your Hope; nor too lit-

" tle, leſt you die preſumptu-
" ouſly. And, here, I muſt
" conclude my Prayers to God
" for it, and that He would have
" Mercy on your Soul."

WHAT an Abundance of Wit did this honeſt Judge here diſplay!——Surely, he muſt have thought, that the Delivery of a Sentence of Death in ſo quaint a Style, muſt have ſoftened its Aſperity, or taken away its Sting!

LYING is cloſely allied to Swearing. Lying is the Coward's Virtue, and the Swearer's Boaſt. No Man would tell a Lie whoſe Deeds were upright, and whoſe Heart was honeſt. A Liar is a Knave whom Nobody will

will truſt. He knows it himſelf; and therefore, to gain a Credit on a fictitious Bottom, he has Recourſe to his fertile Imagination to invent ten thouſand Falſehoods to ſupport it; but that Credit being built on a rotten Foundation, it ſoon ſinks, and the lying *Trader* is buried in the Ruins.

Of Lies, indeed, there are many Kinds; but they are all deteſtable. The *Lie of Vanity*, invented by left-handed Wiſdom to gain Applauſe of Folly, is frequently to be heard. It ſometimes procures a ſhort-lived Reputation; but Time's ſearching Eye will ſoon diſcover it, and the Finger of Scorn will mark its Author. The ſame may be ſaid of the *Lies of Envy* and *Malice*. The Motives to theſe are commonly ſo apparent, that it is ſeldom they are implicitly believed. The *funny Lie*, to raiſe Mirth at the Expence of Truth and Reli-

gion, is the commoneſt of any. The Inventors of this Kind of Lie profeſs a harmleſs Intention; and aſſert, that they only raiſe Reports, or, in my Vocabulary, tell Lies, to blaſt a Merchant's Reputation or a Virgin's Fame, merely for the *Joke's Sake*. But of all Kinds of Lies, thoſe of the *Humbugger* are the moſt entertaining. To give an Account of theſe would require a Volume. I ſhall therefore only obſerve, that a profeſſed Humbugger will tell a thouſand Lies in one Day, and with the graveſt Face imaginable. He will ſet the beſt Friends by the Ears——ruin the Peace of Families——throw Women into Fits—be the Cauſe even of Murder——and all, to ſhew that he is capable of making Folks believe as Truths, the Lies that ſuch an infernal Scoundrel as himſelf has invented. As to the *Lie of Trade*——but this Species of Lie I will not touch on. The

Lie

Lie told behind a Counter, the Tradeſman ſays, is not a Lie: It is only a neceſſary Art. It is a Poliſh to his Goods, and a Friend to his Family. Without Lies of this Kind Trade and Commerce would ſtand ſtill, and of courſe the Nation would be ruined.

THAT Poverty in itſelf is not a Crime is a common Remark, and is certainly founded in Truth. If ſo, a Law to take up and impriſon Beggars without convicting them of any Crime, is certainly unconſtitutional and unchriſtian. No Law can alter the intrinſic Eſſence of Things, nor make that Criminal, which is not ſo in Reality. Sturdy Beggars and Impoſtors, indeed are Criminals, and therefore ſhould

be puniſhed; but the impriſoning Perſons who have not been found guilty of any Offence, and putting them on a Par with Rogues and Vagabonds, is confounding the Nature of Things, and invading the natural Rights of Men. The mere Act of ſoliciting Alms is not a Crime, nor can any Law make it ſo. To take up and impriſon therefore a Parcell of poor helpleſs Creatures without a Trial, appears to me an Act of Power, but not of Juſtice; and the manner of doing this with a Band of armed Ruffians, is ſtriking at the very Vitals of a Conſtitution, which ought to be held ſacred.

I IMAGINED that the old Doctrine concerning Witchcraft and

and Inchantment had long been exploded, eſpecially by the Learned, and that from believing too much, the preſent Age had fallen into the oppoſite Extreme. But I find I was miſtaken. A very learned, as well as elegant Author, has expreſſed himſelf in his "History of Scotland," in ſuch Terms, that if they do not amount to a full Declaration of his Belief of Witchcraft, they at leaſt inſinuate as much. Let the Reader judge for himſelf.

In Dr. Robertson's ſecond Volume of his Hiſtory, Page 205, 8vo. Edition, in treating of Bothwell's Attempt againſt King James, he expreſſes himſelf thus: "But though James "connived at real Crimes, "Witchcraft, which is *commonly* "an imaginary one, engroſſed "his Attention, and thoſe ſuſ- "pected of it felt the whole "Weight of his Authority. Ma- "ny

" ny Perſons, neither extremely
" old, nor wretchedly poor,
" which were uſually held to be
" certain Indications of this
" Crime, but Maſters of Fami-
" lies, and Matrons of decent
" Rank, and in the middle Rank
" of Life, were ſeized and tor-
" tured; and though their Con-
" feſſions contained the moſt ab-
" ſurd and incredible Circum-
" ſtances, the King's Prejudices,
" thoſe of the Clergy, and the
" People, conſpired in believing
" their Extravagancies, without
" Heſitation, and in puniſhing
" their Perſons without Mercy.
" Some of theſe unhappy Suffer-
" ers accuſed BOTHWELL of hav-
" ing conſulted them, in order
" to know the Time of the
" King's Death, and having em-
" ployed their Art, to raiſe the
" Storms, which had endanger-
" ed the Queen's Life, and had
" detained JAMES ſo long in
" Denmark." In the ſame Vo-
lume,

lume, Page 256, after giving a Relation of the Conſpiracy of the Earl of GOWRIE and his Brother RUTHVEN againſt the King, and ſhewing the Event of it by the Death of the two Brothers, who were killed by Sir JOHN RAMSEY, the Doctor alſo ſays: On ſearching the Earl's Pockets for "Papers that might diſcover his "Deſigns and Accomplices, no-"thing was found but a ſmall "Parchment-Bag, full of *ma-*"*gical Characters*, and *Words* "*of Inchantment*; and if we may "believe the Account of the Con-"ſpiracy publiſhed by the King, "while theſe were about him, "the Wound of which he died "bled not; but as ſoon as they "were taken away, the Blood "guſhed out in great Abun-"dance."

IN theſe two Pages it is obſerveable, that the learned Doctor does not take any Pains to diſ-

diſcredit the Notion of Witchcraft, though he might eaſily have done it, had it been agreeable to his Sentiments. So far from diſcrediting, does he not confirm the Doctrine, by ſaying that Witchcraft is *commonly* an imaginary Crime? Is not his ſaying it is *commonly* an imaginary Crime, admitting that it is not *always* ſo? Had he believed the imputed Crime of Witchcraft to be only a popular and ſuperſtitious Opinion, would he not have plainly declared it to be ſo? Inſtead of ſaying "Witchcraft is "*commonly* an imaginary Crime," he would have ſaid, "Witch-"craft is *only*, or *merely*, an "imaginary Crime." And when he ſays, that "nothing was found "in the Earl's Pockets but a "ſmall Parchment-Bag, full of "*magical Characters* and *Words* "*of Inchantment*," it is abſolutely admitting, that there are in *Reality* ſuch Things as magical Cha-

Characters and Words of Inchantment.——If the Doctor is not a Believer in Witchcraft, but has only expreſſed himſelf inaccurately, I would recommend his altering in the next Edition, the two Pages I have cited, ſo as to make them reprobate that Doctrine they now ſeem to admit.

FAMILIARITY is ever deſtructive of Reſpect; yet I cannot agree, with the trite Proverb, that it is the Father of Contempt. Familiarity deſtroys the Reſpect and Veneration uſually paid to Merit, by putting all Perſons upon an Equality; yet how it can breed Contempt, except in ſome particular Caſes, I am yet to learn. Thoſe who have ſtudied human

human Nature thoroughly, know very well, that the Reſpect paid by Inferiors to their Superiors, is generally nothing but mere Hypocriſy, or Mouth-Honour, which the Heart does not aſſent to; and that the Veneration, entertained by the Million for Men in Office or Authority, proceeds only from their Ignorance. Dreſs up a Parcell of Broomſticks in furred Robes, or Scarlet Gowns, with big Wigs and rich Cloaths, and the ſame Reſpect will be paid, the ſame Veneration entertained by the ſuperſtitious Vulgar. External Things ſhould not be Objects of Reſpect or Veneration. A good Magiſtrate indeed ſhould ever be, and ever will be ſo. But when Men pay the ſame Reſpect indiſcriminately to the Good and the Bad, they only ſhew their own Folly and Want of Diſcernment.

MUCH the ſame Obſervation may be applied to the external Behaviour of Men in Office, and the little, low Artifices they uſe to command Reſpect. An elevated Brow, a ſcornful Look, a haughty Deportment, a ſhrewd Nod of the Head, which ſeems to ſay "There is much Wiſdom "in me;" all theſe, and more, are ſo many Decoys to catch the tranſient Applauſe of Fools. Now Souls of a ſuperior Kind ſcorn theſe ſhallow Arts, and build their Fame on their own intrinſic Merit. They will deſcend to others who cannot riſe to them. They will enter into all the little ſmall-Talk of thoſe they aſſociate with, and not think it a Derogation of their Dignity, or an Impeachment of their Knowledge. They will even play at Marbles with Boys, like SOCRATES, or ride on a Stick with their Children, like AGESILAUS. In ſhort, a well-tempered and a ſenſible Man

will do a thouſand Things which would be ſo many corroſive Plaiſters to the ſore Feelings of the proud and lofty Man; and though he might not by thoſe Means entrap the Reſpect of credulous Ignorance, he will ever be ſure of forcing the Affection of native Simplicity, and the Eſteem of ingenuous Wiſdom.

THE Increaſe of Luxury among us has broke down the Fences of Honour and Honeſty, and rendered us a Prey to Venality and Corruption. The Man who is content with a little, looks with Diſdain on thoſe Things, which prove ſo many Snares to others: But he whoſe Appetite is ſet on Objects beyond his Reach, will do any Thing to obtain them. Hence it is, that ſuch a Man is eaſily

eaſily ſeduced by the Sons of Wealth or Power, to part with the moſt ineſtimable Treaſure, that of LIBERTY. JUVENAL ſays,

" *Sævior Armis*
" *Luxuria incubuit.*"

The Obſervation is true. LUXURY reigns deſpotic; and all who are Subjects to that powerful *Tyrant*, though born in England, cannot be free. As Luxury is got to ſo great a Height, and has pervaded all Ranks and Conditions, it is no Wonder that we feel the dreadful Effects it has occaſioned: From the Palace to the Cottage, we ſee nothing but Luxury. Inſtead of bounding his Deſires to his Income, or Rank of Life, every Perſon wants to live beyond it: The Conſequence of this is, that he is the willing Victim of his own inordinate Appetite.—I could ſhew the Effects of this univerſal Paſſion for

Luxury in the different Stages of Life; but this would carry me farther than I intend in theſe looſe Sketches. I ſhall therefore only obſerve, that it is to the general Rage for Luxury, that we muſt impute the general Decay of Morality and Patriotiſm. The Conſtituent feaſts at the Expence of the Candidate, and pockets the proferred Bribe for his Vote. The ſucceſsful Candidate, now a Member, plays the ſame Game: He feaſts at the Expence of the Miniſter, and puts up *his* Vote for Sale. The Conſtituent ſeems amazed at this; and charges the Member for betraying the Intereſts of his Country. "Do "not blame me, my Friend," cries the Repreſentative; "I "only follow *your* Example. I "get the beſt Price I can for "my *Goods*. Beſides, conſider "that the Man who buys has a "Right to ſell."

I HAVE

I HAVE often bluſhed for an impudent Fellow, who was incapable of bluſhing himſelf. An impudent Man ſets a whole Company at Defiance. He is in a State of War with them; but he cares not a ſingle Pin. His Face is compoſed of the browneſt Bronze; his Head is formed of the heavieſt Lead; and his Heart is inſenſible to all the Impreſſions of Shame. The Word Modeſty he has heard mentioned; but the Definition of it he never knew. He will ſtare at People till he puts them out of Countenance; but if he can raiſe a Bluſh on the ſoft Cheek of celeſtial Innocence, or ſuffuſe with Crimſon the ingenuous Face of Modeſty, he is ſuperlatively hap-

py. For this Purpoſe he rivets his Eyes ſo fixedly on every young Woman he meets with, that he compels her to caſt hers down. He then triumphs, and thinks himſelf as great as CÆSAR. What would daſh a modeſt ſenſible Man, (for MODESTY IS THE CHILD OF SENSE) has no Sort of Effect on him. If he commits any *faux Pas*, he either does not know it, or elſe laughs at it.—I have here only drawn the *Contour*, or Outline, of this Character, and ſhall not finiſh it, as the *Original* is to be ſeen in every public Place of this great City.

EVERY Writer of every Age has complained of the Degeneracy of his own Times, and praiſed thoſe that have preceded. "*Ætas*

" *Ætas Parentum, pejor Avis,*
" *tulit nos*
" *Nequiores, mox daturos*
" *Progeniem vitioſiorem.*"

If their Accounts are founded on Facts, and Mankind have advanced in Wickedneſs progreſſively, every ſucceeding Age outdoing the former; Men are not Men now, but *Devils*. However, I think ſome Allowances are to be made theſe Authors. Their Intentions were certainly good, though their Zeal outran their Reaſon, and led them to ſay the " Things that were not." To prove evidently that the preſent Age is really more virtuous than former Ages, and that we advance in Goodneſs, at leaſt in ſome Reſpects, I beg Leave to obſerve, that in the Reign of HENRY VIII. no leſs than five hundred Criminals were executed in England, in a Year, *communibus Annis*, for Theft and Robbery;

ry; and between three and four hundred Yearly in the Reign of ELIZABETH: But in the preſent Age there are not a hundred Criminals executed Yearly. This ſtubborn Fact proves more forcibly than all the Declamation in the World, that inſtead of receding, we advance in Virtue; and I ſincerely hope that the next Age may be better than the preſent, and that the World may go on mending, till Men approach nearer to the Order of Angels, than gloomy and fanatic Writers think they now approach to that of Devils.

THE great Variety of Subjects treated of in this Work, and the narrow Limits each Article is comprized in, have rendered it impoſſible for us to illuſtrate and de-

defend the Sentiments we have given ſo fully as perhaps the Reader may have expected. But let him attend to the Scope and Deſign of our Work, and not expect what was not our Intention, nor came within our Plan. Our Buſineſs was not to treat our Subjects diffuſely, nor to ſay all that could be ſaid on the Occaſion; but to urge the ſtrongeſt Arguments on each Topic we were Maſters of, in the cleareſt and conciſeſt Manner, and compreſſing or condenſing our Ideas, as the Rays of Light are collected in a Focus. Perhaps this may be thought preferable, by the Generality of Readers, to the entering more fully into Subjects, and treating them at large. Two or three ſtrong Arguments in Favour of, or againſt a particular Doctrine or Opinion, may have a more powerful Effect, in ſupporting or confuting it, than a greater Number; ſince the Mind

is

is confuſed and embarraſſed in the midſt of too great a Variety, and ſome weak or ſhallow Arguments, intermixed with others of a different Kind, may enervate and deſtroy the Effect of the whole.

Our Intention in this Work has been, by giving candidly and freely our Thoughts on all Topics that came under our Notice, to encourage a liberal Way of Thinking among our Readers; particularly the youthful Part, for whoſe Service it is principally calculated. To imagine it capable of deſtroying Bigotry, removing grounded Prejudice, or reforming inveterate Iniquity, would be thinking too highly of it; yet we truſt we ſhall not be too ſanguine to hope, that it may have ſome little Effect in informing the untutored Mind, and in bringing ingenuous Youth into a Habit of Thinking and Re-

Reflecting. The Right of private Judgment we have every where exerciſed and defended. He who would curtail or deſtroy that Right, muſt be a Foe to God and Man. Points of Hiſtory may be queſtioned, Points of Law may be diſcuſſed, Points of Morality may be examined, Syſtems may be canvaſſed, and, in ſhort, every Subject whatever may be examined into by a CANDID PHILOSOPHER without any Danger to Truth, Religion or Government. Whatever has Truth for its Baſis will bear the cloſeſt Examination, and appear the brighter and better for having paſſed through that fiery Ordeal. Error alone has Cauſe to dread and ſhun Enquiry. But this is the very Reaſon that Enquiry ſhould be exerciſed—that Error ſhould be deſtroyed, and Truth eſtabliſhed. If this little Work has the ſmalleſt Effect in contributing to this great End, hap-

happy indeed ſhall I think myſelf! And bleſt the Moment in which I commenced a CANDID PHILOSOPHER!

FINIS.

ERRATA.

THE Errata in this Work, both in Sentiment and Diction, the Author fears, are numerous. Where-ever the Reader meets with ſuch, he is requeſted to correct them with his Pen.

21 DE 64